

THE MISSIONARY HERALD.

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THE letters from the missions in this issue will be found to be of a specially encouraging character. Since these pages were filled, a full report, covering the year 1878, has been received from the Madura mission, which says that probably not less than sixty thousand idolaters in Southern India have cast away their idols, and have embraced Christianity, in the year 1878. Our own missions report larger accessions "and more general prosperity than we have realized in any previous year." This report, together with a letter just received from Rev. Arthur H. Smith, confirming and adding to the late tidings from North China, will be given in our next issue. Two or three friends, living near the Missionary Rooms, having privately heard these tidings, have been moved to make a special thank-offering, one of \$250 and another of \$1,000. Who will join these generous friends in a grand thank-offering to Him who sends these rich results, while our offerings to Him have been comparatively so small?

A GOOD EXAMPLE FOR FOREIGN MISSIONS. — The American Home Missionary Society is able to present the following splendid record as given in its magazine for March: "It is matter of sincere gratitude to God that in the dark and troublous times through which the country has been passing, the receipts of this society, in its latest five full years, exceed by nearly \$151,000 those of the five most prosperous years that the society had previously known." By way of contrast, it is somewhat humiliating to report that the receipts of the American Board, in its latest five years, are *less* than those of the five most prosperous previous years to the amount of \$245,538. As the result of this sad decline our missionaries have been obliged to retrench below the necessities of the work, to the amount of an annual average of nearly \$50,000. How long shall foreign missions be obliged to "live at this poor, dying rate"?

THE London journals report that a project is on foot for constructing a telegraphic line from Egypt to the Cape of Good Hope through the heart of Africa. The Royal Geographical Society is promoting the scheme, which is pronounced feasible by its Exploration Committee. It is said to be cheaper to connect Northern and Southern Africa by way of the interior than to do so by a submarine cable along the coast. But would not a line across the continent need to be defended after it was built?

THE following note from a generous contributor deserves to be put in print for future reference: "I am always glad to see a word of appeal in the *Herald*. I like to have you urge us readers to larger contributions. There is a ring of earnestness and truthfulness that gives them force, and I always feel they will not — *cannot* be disregarded. Whether it be the voice that allures, the appeal to our sympathies and our love, or, if *need be*, the [affectionate] whip, I hope it will come now and then. It seems to me you always hit the mark. Excuse this gratuitous opinion." No apology is necessary. We are glad that this department of the *Herald* is becoming attractive. We fear, however, it may grow monotonous as long as regular donations decline. We should like to try our hand in a new direction, and "ring" forth a few congratulations upon rapidly advancing receipts. Our readers do not know what we might be inspired to write if we only had the opportunity to utter forth our long pent-up hallelujahs. Please help, dear friends, in the same method illustrated by the good friend whose *note*, from which we have quoted above, was accompanied by another kind of *note*, which meant "business." A few more such *notes* and you shall have a song instead of a sermon.

THE commercial prosperity of the Sandwich Islands is indicated by the Annual Report of Exports for 1878. The total value of all domestic exports from the port of Honolulu, for the year, was \$3,247,879.49. This is an increase of \$884,012.83 as compared with the exports of 1877.

REV. DR. WILLIAM M. TAYLOR has been visiting a theological seminary, where he finds the students greatly exercised on the subject of foreign missions. He has given an admirable paper in the *Christian at Work*, containing his answers to some questions presented him by the students. It would be well if not only theological students but pastors would ponder the answers given, especially such sentences as these: "The missionary enterprise is no merely accidental outgrowth of the gospel. Wherever, therefore, it is neglected in the ministrations of the pulpit, the temple of truth lacks its cope-stone; the presentation of the responsibility of the Christian is wanting in one of its most vital aspects, and the preacher is untrue to his function. We cannot help recording our conviction that the ministry which virtually ignores foreign missions is in a moribund condition, if, indeed, it be not already dead."

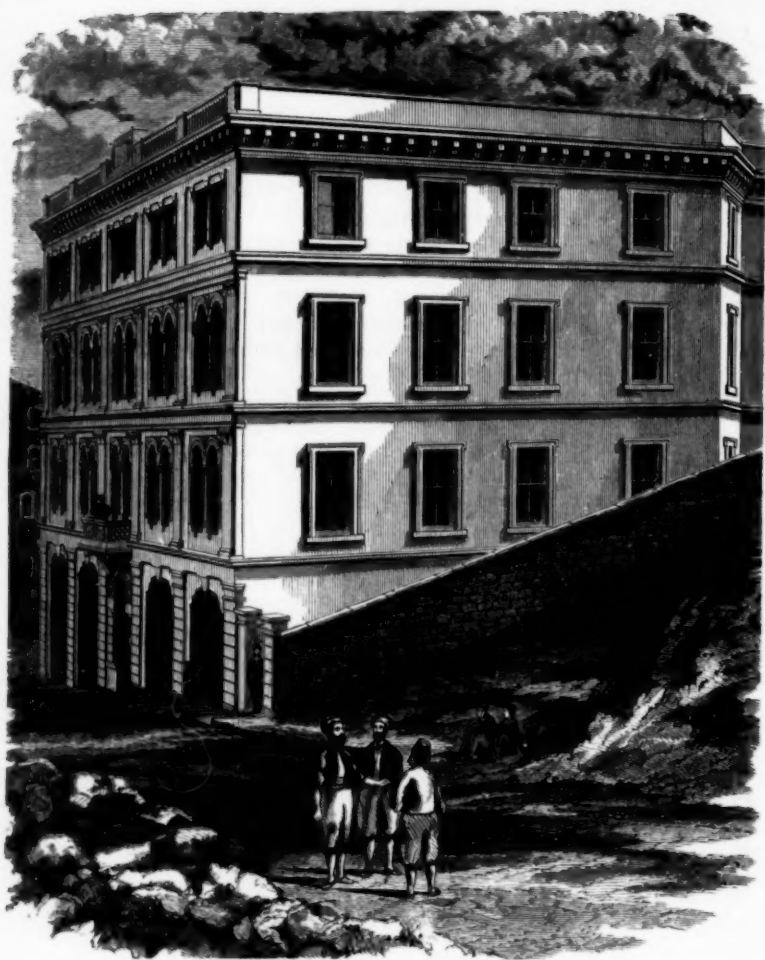
IT is not only when the husbandman sleeps that the enemy sows tares. By the side of the active messengers of Christ in Japan there are teachers of materialism in the Imperial College, coming from Christian lands, yet assailing Christianity. A call recently came from Kioto, for the volumes of Rev. Joseph Cook's lectures, as being well adapted to meet the skepticism which was showing itself in certain quarters. On hearing of the call, Mr. Cook generously forwarded twenty copies of his published volumes to Rev. Mr. Davis.

THE *Journal des Missions Évangéliques* has a report from the heart of Africa, of one of the most remarkable incidents in the history of missions. A year or more ago Mr. Coillard, one of the French missionaries who had been laboring among the Bassutos, set off with a small party of native Christians to begin labor at some point further to the north, not yet occupied. Thwarted in one plan after another, often in great peril, and driven on further and further to the north, he has at last come to a people on the upper waters of the Zambesi, in the heart of Central Africa, nearly a thousand miles away from his starting point, who speak the Bassuto language! The missionaries have met with a cordial reception, and are already engaged in preaching the gospel and teaching them Christian hymns. "Man proposes, but God disposes." These Bassutos, called Makololo in their present location, emigrated some fifty years ago from their old home in Southern Africa. Thus marvelously has the way been prepared for the establishment of a Christian mission nearly four hundred miles to the west of the Scotch missions on Lake Nyassa, and as far to the Southwest of Ujiji on Lake Tanganyika. The readers of Stanley's volumes will remember his allusion (vol. I., p. 502) to a tribe of Bassutos on the Zambesi, the same now found by Mr. Coillard and party.

MISSIONARY meetings are not often expensive, but it is a notable fact that the total cost to the Woman's Board of Missions for the Interior, for its last annual meeting, amounted to just \$8.75.

THE Presbyterian mission in Central and Southern Mexico, after less than seven years of labors, can report the organization of twenty-two churches, with an aggregate membership of more than three thousand. Thirty native Christians, eleven of them ordained, are constantly engaged in preaching and teaching in more than sixty different cities and towns. At the present time a special religious awakening is manifest, so that many are saying, "This is Pentecost for Mexico."

THE Rev. Mr. Slater, of the London Missionary Society, at Madras, has been giving lectures in a public hall of that city upon religious themes. The lectures were well attended, and prominent native gentlemen, one of them a learned Hindu, judge of the Madras High Court, consented to preside at the meetings. A native newspaper, *The Hindu*, deplors the conduct of these gentlemen, and says, "Mr. Slater can now boast of having succeeded to a considerable extent in infusing into natives a spirit of love and respect for Christianity. The last days of Hinduism are evidently fast approaching. When a Christian goes on discoursing on Christ being the only Mediator, and the immorality of Kristna and the wicked teachings of the Puranas, our worthy fellow-countrymen keep nodding their heads, and after the lecture is over whisper a few words into the lecturer's ear and sit down. Such thoughtless proceedings of our countrymen cannot but be interpreted by missionaries as a secret conviction of the truth of Christianity, at least of the falsehood of Hinduism."



THE BIBLE HOUSE AT CONSTANTINOPLE.

THE engraving here given is of the building which above all others may be called the centre of evangelical work in the Turkish Empire. In this Bible House, both the American and the British and Foreign Bible Societies have their offices; here the missionaries meet; here the Scriptures have been translated into the many tongues of the empire; here a prayer-meeting is held each day-at noon; here people of all nationalities, American, English, Scotch, Greek, Armenian, Bulgarian, Turkish, are engaged in preparing a Christian literature, including four weekly newspapers in as many languages, to be scattered throughout every portion of Turkey. May the glory of the Lord fill this house!

SIX MONTHS' RECEIPTS.

ONE half of our financial year closed February 28. Our total receipts for this period amount only to \$146,056.67, nearly \$32,000 less than what was received from the same sources during the same period the preceding year. Of this deficiency \$26,570.86 is to be attributed to the falling off of legacies, and \$5,292.78 to a decline in regular donations. As it was stated one year ago that "the regular donations to the treasury were less than those of the same period during the preceding year by the sum of about \$13,000," it can be readily seen that another decline of over \$5,000 is a matter of serious import. Read in this connection the following extract from the animating annual report of the Madura mission, just received: "The estimates we send home, expressing only our actual necessities, are cut down every year, and this year, when so many new congregations have been received, and there are new openings in every direction, we are likely to be still more embarrassed." The trouble is, God has answered the prayers of his people, and is giving them large missionary success, involving, of course, new calls for grateful thank-offerings, and just at this interesting and critical hour the thank-offerings are lessening rather than increasing in amount. Since writing the last sentence a noble giver, whose heart had been touched by the recent tidings of God's blessing upon the mission in Madura during the past year, has sent in a special gift of \$1,000. The blessing of our three hundred and fifty missionaries and of their Lord will rest upon him and upon others like him. May many, according to their ability, follow the good example!

SUCCESSFUL MISSIONARY CONCERTS.

A HOPEFUL sign, just at present, is the renewed interest felt in many quarters in the Missionary Concert. Frequent inquiries are made as to the best method of conducting this service. Several pastors, in writing to the Missionary Rooms, have incidentally mentioned plans which they have recently put in operation with marked success.

A pastor in Massachusetts writes of the monthly concert in his church: "We sometimes adjourn over and fill a second evening, my only trouble arising from an *embarras du richesse*. I have twenty persons, male and female, on whom I could depend for excellent reports from different parts of the great field, at home and abroad, if I could only find time and room to bring them in. As compared with the wearisome toil by which alone the monthly concert can be sustained in many places, I feel that this is something to rejoice in and be very thankful for."

A pastor in Central New York tells of his method of procedure: "I engaged some of our young people to make maps to be used in monthly concert. We confined our thoughts and prayers to one country, and in December I was able to suspend before my people a beautiful and accurate map of India, made for the occasion by one of our young ladies. I selected one of the young men to prepare himself and give us information of the country, and of our 'missionaries — where are they?' Another was to tell

us 'what they are doing.' We had also an address, on the history of the people and their religion. In addition to this, I gathered all I could obtain in the way of specimens, — curiosities and the like, some of which were brought from Pasumalai by a daughter of our church. Last Sabbath evening we held a union monthly concert, and, with the aid of a map of Japan, prepared by another of our young ladies, we learned what the Methodists, and the Baptists, and our own grand old Board are doing in that profoundly interesting country of the Rising Sun. The consequence of all these influences is a large increase in our offerings to the Board."

A pastor just commencing service in the Northwest writes of his first missionary concert as a fine success. "The church was crowded. Next month we expect to have it *jammed*. I have long indulged the theory that missionary concerts could be popularized, and I hope — indeed expect — that the theory will be realized here." The ministry of one who starts with such efforts to broaden the views of his people cannot fail of success.

Another voice comes from the Northwest to say that, in their church, they must have a concert oftener than once a month. "We have organized a Missionary Inquiry Society, and hold a meeting once a week. Fields are assigned to different individuals, and each one is expected to study the geography of the country, its physical features, etc., the history of the mission and missionaries, past and present, and the character of the people before and after the gospel reached them. The results of such researches are to be given in the form of a lecture, without notes, for the entertainment and instruction of the society from week to week. We hope in this way to make the *monthly* concert interesting and profitable."

The method pursued by a pastor in a long established church in central Massachusetts he thus describes: "I have reorganized our monthly concert on a plan which will, I hope, increase its worth to missions and to my people. One half hour is devoted to reports from the different fields, home and foreign, each four or five minutes in length, and one half hour to bringing before the meeting some single mission. This is done chiefly through papers read upon divisions of the field, made by myself. In this way I enlist the ladies of the church and congregation, who thus far have cordially and intelligently responded. On the first Sabbath of this year we took up Africa, with one paper on the physical features of the continent, chief discoveries, etc., another on missionary operations. I have also brought several of the younger brethren into this work. As a result, we had the largest meeting this month that we have had for years."

Another pastor writes of a greatly quickened interest in his missionary concert, where twelve reports were given from as many clippings, made by himself from the *Missionary Herald*, and assigned to different individuals. Such a plan involves labor, but this pastor rightly says that one reason for the complaint about missionary concerts is that "the pastors have not put work enough into them."

In some churches the Sabbath-school concert is occasionally turned into a missionary meeting. For such meetings we have seen nothing better than a suggestion made by a correspondent of the *Sunday-School Times*. The suggestion is of "a missionary newspaper, and to prepare it successfully you must begin its preparation three months beforehand. Say to chil-

dren and to teachers that all the papers, religious and secular, contain items of missionary news, if they will only keep their eyes open for them, and ask them to aid you in preparing a missionary newspaper for the next concert. Place in a conspicuous location — near the door, if possible — in your school-room, a box marked 'Missionary News,' and call frequent attention to it, asking teachers and scholars to drop into it any items, or articles, or poems they may find which touch in any way upon this subject. Appoint a competent editor, or else edit it yourself, choosing the most effective things, and adding what you can from your own stores, weaving the items together. Poems and anecdotes can be interspersed, and the paper be read as two issues, with singing or recitations between. While the preparation needs careful and intelligent oversight, the reading may well be committed to any good reader in the older classes."

Let every pastor who would be faithful to his trust consider what he can do to keep both himself and his people alive to the work intrusted to the church by its Master. Let it be remembered that while all effort should be made to present missionary tidings in an attractive form, yet the great end of the concert is not the presentation of news, but the offering of prayer. Keep the name of the meeting before the people. It is the missionary concert of *prayer*, not of news, or of anything else. Nothing in the meeting is valuable save as it incites, immediately or subsequently, to prayer.

CHALLENGING FAITH.

At the last Annual Meeting of the Board one of the speakers dwelt earnestly on the duty of challenging the faith of our young men and women in calling them to go abroad at their own charges; and the faith of the churches in asking them to enlarge the field of missionary operations. He was not aware that a young lady in the audience before him had just been invited to study medicine and to go out to China as a medical missionary, defraying her own expenses; that a young minister in New England, who had been left ample means by the recent death of his father, was also earnestly pondering a similar proposition. One devoted Christian woman had just returned for a season of rest after ten years of happy and eminently successful labor in the darkest portion of the Turkish Empire, and another was completing a second year in North China, neither of whom had drawn a dollar from the treasury of the Board. A young man, who gave up uncommonly fine business prospects in New England, is now doing royal work for Christ in Japan, deriving one half of his salary from the income of funds earned by himself, and deposited with the treasurer of the Board. To these examples might have been added many missionary families who, rather than ask all they need for their support, are using the income of their own private funds, or securing aid from friends at home.

The largest legacy now due the Board is from the estate of one who was for years engaged in missionary work among the North American Indians; and the largest donation to its treasury the past year, from any single individual, was from a missionary still in active service, who has for years paid his own salary.

At the time of this writing, a young physician is considering the privilege of giving himself to the work in North China, and an honored teacher from the Western States is looking hopefully towards the opportunity of larger service for Christ in connection with a college in Turkey, to be under the care, but not at the expense, of the Board. A young lady in the Northwest who once offered herself as a missionary to Turkey, but was not able to go, has within a few weeks asked the privilege of maintaining a native pastor or teacher in that empire, that through him she may yet work in the foreign field.

We commend these examples to others, who may thus be able to give of their wealth as well as themselves to this cause. The command to go into all the world and preach the gospel to every creature is as binding on those possessed of wealth as on those who can give only their lives.

The faith of the churches represented by the American Board is continually challenged by the three hundred and seventy missionaries who have given up all the opportunities of livelihood and of wealth at home, and now depend upon the contributions of Christian friends for their support, and the means of a vigorous prosecution of the work abroad. The Prudential Committee challenge the faith of the churches, when in November, without a cent in the treasury, they appropriate four or five hundred thousand dollars, — the expenses of the missions the coming year. The whole missionary enterprise is a work of faith as truly as is that of Müller at Bristol. The faith of good men and women in our churches is challenged to sustain it. Do they realize the full significance of the challenge, and the privilege of a generous response?

EAST INDIAN LANGUAGES.

A WORK¹ of much value, the fourth in Trübner's Oriental Series, has lately appeared in England. The author's object is not so much to furnish a strictly philological treatise, as an introduction to a study of the numerous languages on that broad field comprehended under the term East Indies. The region covered by his survey extends from the confines of Afghanistan to Batavia, and, for linguistic reasons, includes also Madagascar and Formosa. By a classification which is original with him, Mr. Cust groups the East Indian languages into eight families, — the Aryan, Dravidian, Kolarian, Tibeto-Burman, Khasi, Tai, Mon-anam, and Malayan. To these families there belong, in their several branches, from one to twenty-four distinct languages, numbering two hundred and forty-three in all; while the branches have dialects, ranging from one to one hundred and twenty-five each, aggregating two hundred and ninety-six; thus giving a grand total for languages and dialects of five hundred and thirty-nine. Such a multiplicity bewilders, and well-nigh confounds. It suggests the magnitude of the work of evangelizing that part of the world.

The literature in volumes, pamphlets, and periodicals, relating to this broad department of study, has come to be enormous. To sift such a mass

¹ *A Sketch of the Modern Languages of the East Indies.* By ROBERT N. CUST. London, 1878, pp. 193.

of materials, and classify the result wisely, required great industry and an organizing faculty of more than common vigor. Mr. Cust disclaims originality; yet he has brought to his task a knowledge of six European languages, and as many more Oriental languages, twenty-five years' experience in Her Majesty's Indian Civil Service, and an enthusiasm for the work which carried him through wide and patient research. The classification is to some extent provisional, leaving scope for readjustments which may be demanded by the further investigations of living scholars and scholars of the future. The book has full appendices, and is accompanied by two colored language-maps which are executed with much skill and accuracy.

The general student, and especially any one, whether missionary or otherwise, who takes up an East Indian language, will find this work most helpful in determining the sphere and bearings of his particular department of study. There is no substitute for it; and there is great relief in finding order introduced into the confusion of Southeastern Asiatic languages. Mr. Cust, with the eye of a first-class engineer, has traversed the whole region, constructing highways through the jungle; or where that is as yet impracticable, pointing out well-defined landmarks. He has set a praiseworthy example to competent "Old Indians," when they retire from official service, to attempt something for the benefit of that part of the British Empire and for the cause of general science.

Mr. Cust belongs to the Committee of the Church Missionary Society, and is ready to recognize the aid which missionaries have furnished to his specialty.

"To one class of laborers science is more indebted than to any other. I allude to the missionaries, both Protestant and Roman Catholic, who have vied with each other in letting light into dark places" (p. 21). "Among the missionaries have risen up great scholars, like Caldwell, John Wilson, Gundert, Carey, Bigandet, and Pallegoix, and useful grammarians, such as Pryse, Skrefsrud, Haswell, Mason, Flex, and others. . . . For whatever we know of the Malagasy language we are indebted to English and French missionaries. In reckoning up the advantages to the East Indies of the missionary bodies, we must not forget their substantial, unsectarian, and benevolent linguistic labors.

"One great corporate body has done more than the state, more than private individuals or servants of the state, and has sustained the Protestant missionaries in their efforts. I allude to the British and Foreign Bible Society. Setting aside for the moment the great spiritual and moral advantage of the wide dissemination of a book so remarkable and unrivaled in excellence, to no other book of any kind whatever, at any period of the world, has it fallen to be translated into such a variety of Oriental languages, and to be disseminated so widely in such amazing numbers. As Luther's Bible formed the standard of the previously unsettled High German, and our own Bible became the standard of modern English, so all over the East Indies, with the exception of the Philippines and French and independent Annam, the translation of the Holy Scriptures is becoming the first, often the only, and always the typical, representative of languages which previously were wholly unwritten, uncultivated, and destitute of phra-

seology for the expression of feelings and affections. In the great vernaculars which already possessed a literature, the Bible, if the selection of the translator was a fortunate one, has greatly helped to fix the standard of purity and good linguistic taste; in the other languages, the Bible has been the first expression of the power of conveying ideas to paper. It is a remarkable phenomenon, that the fountains of so many languages and dialects should have been unsealed just at the moment when the intellectual, mechanical, and religious power of England and Holland were at their height, ready to undertake a task of translating the Bible into scores of languages, for which task, even if the opportunity had offered itself, English scholars were last century as unfitted as the Spanish and Portuguese are even now unfitted, and as unwilling to lend themselves to the task as the Italians, French, and Russians are even now unwilling" (pp. 22, 23).

"The silent and unobtrusive labors of the missionaries, and behind them, of the great British and Foreign Bible Society, must be fostered, encouraged by grants in aid, and duly noticed every year. . . . The missionary, able to speak the languages of the people and teach the arts of peace, may, armed with translations of the Bible in the language of the people, prove to be the best pioneer of civilization among the wild tribes of the frontiers of Bengal, Assam, and Burma. The soldier with his periodical expeditions, burning villages and slaughtering ignorant savages, has failed. The civil officer, with his inelastic law and his uncompromising revenue demand, has not succeeded. Let us try what the missionary, with the translation of the Bible in one hand and implements of agriculture and domestic manufacture in the other, can do towards the pacification, civilization, and Christianizing of wild nomads living on a Jhum system of cultivation, and raids upon their neighbors" (p. 155).

A VISIT TO A JAPANESE PRISON.

BY REV. OTIS CARY, JR., KOBE.

READERS of the *Missionary Herald* will remember that Dr. Berry, of the Japan mission, was permitted to visit the prisons of the Empire in 1875, and that he made a report upon their condition, with recommendations of certain changes. That report, which contained one whole chapter on the value of Christianity as a reformatory agency, was printed by the government and sent to all the prisons of the land. Some of the remarkable results of that published report are seen in the following account of a recent visit to a prison in Okayama.

We were three missionaries seeking for a place of settlement. "Candiding" in Japan is somewhat different from the thing known at home by that name. There are no large churches in earnest search for a popular minister. Critical audiences are not waiting to comment on the preacher's style, gestures, voice, and, as I knew to be the case once in a Massachusetts town, on his eyebrows. Here the churches are to be formed, the audiences gathered, and the interest awakened.

One of the three in our party was Dr. Berry, and we were now seeking a favorable place for commencing a new work. An enterprising city situated

in the midst of a populous province seemed to present many inducements ; but to be able to reside there it was necessary, as is the case in any but the treaty ports of Japan, to obtain permission from the central government. The success of any application for this would depend largely upon the good will of the governor of the province. It is not strange then that we were much encouraged when this official twice came to our hotel, and invited us to ride with him in what was probably the only carriage in that part of the country. It was on the second of these occasions that he took us to visit the prison.

THE PRISON AND PRISONERS.

Entering a gate-way with guards on either side, we found ourselves in a large inclosure containing several low buildings. Men wearing a reddish-brown uniform of coarse cloth were walking about the yard, and were evidently the convicts, while others in a dark blue uniform were their keepers. We entered one of the buildings containing the offices of those in charge of the prison, who all bowed low to the governor and his foreign companions. After introduction to the officers and a few moments of conversation, we were accompanied by one of them to other parts of the institution.

One of the first things that we noticed was the freedom allowed to the prisoners. Some were walking about the yard, unattended by any officer, and apparently with no restrictions about conversation. In one place a number were bathing, and persons came to and went from the bath without guards. When two dogs commenced a fight near one of the buildings several prisoners rushed out to separate them. This freedom was the more noticeable, because the outer barriers of the prison seemed incapable of much resistance if an attempt was made to break through them. Instead of a wall, the yard was surrounded by a fence made of bamboo poles about two inches in diameter. The sides of the buildings were made of round or squared wooden beams, the wind being kept from entering the spaces between by papers, something after the style of the common paper doors and windows of Japan.

As we went from one building to another, word was sent ahead for the men to be in order for inspection. Accordingly, in each ward we saw from twenty to forty men seated in rows upon the floor. When we came to the door, all of the prisoners made a low obeisance, sometimes keeping their heads to the ground until we passed by. All the rooms had coarse straw matting, looked neat, and from a Japanese point of view were very comfortable. Dr. Berry made particular inquiries about the clothing of the convicts, and examined it for himself. Whereas before he had found prisoners wearing in winter only the thinnest garments, and at night only one thin quilt provided for every two persons, he now, at the same season of the year, found them wearing three thicknesses of clothing, while at night each man had two heavy quilts. These changes doubtless accounted in part for the improved sanitary condition. In the prisons visited three years ago from thirty to fifty, and in one case sixty, per cent. of the inmates were in the hospitals ; here, out of seven hundred prisoners, only the remarkably small number of seventeen were on the sick-list.

PRISON SCHOOLS AND LABOR.

One institution new to a Japanese prison we were glad to find. In two of the rooms were schools where the simpler studies were taught to those who desired it. Industrial labor has also found a place in this prison. Our visit was made after the men had left the workshops; but we were shown straw hats, rattan chairs, and other articles that are manufactured; and, by the kind gift of the governor, took away as mementos of our visit some bamboo canes beautifully carved by the prisoners. Some of the convicts are employed outside the prison walls in gardening, repairing roads, and similar occupations. In the women's department cloth is made up into the uniform worn by the inmates of the institution. A part of the profits resulting from the sale of the various goods is laid aside, and on the release of a prisoner a percentage of what he has earned is given him, so that he is enabled, if he desires to do so, to buy tools for supporting himself in an honest life.

We were sorry to see a whipping-post standing in the yard. In reply to the questions of Dr. Berry, the warden of the prison said that he was using it less and less, and as the discipline of the prison seemed better sustained by other means, he was intending with the beginning of the next month to give it up entirely. He went on to say, that having read Dr. Berry's book, he was so pleased with the ideas it advocated that he had introduced them as far as possible. He stated to the governor that the marked improvement in the condition of the prison was the result of this. With such a good recommendation for the leader of our company, we went away in the hope that hereafter there would be not only the changes already accomplished, but that opportunity would be given for Christianity to do its uplifting work.

SPIRITUAL RESULTS.

To some persons the most striking vindication of missions will be the philanthropic work done in connection with them. To such, this account of our visit to a Japanese prison will show that those who work for Christ are not forgetful of their fellow-men. Others, however, will ask if in this branch of missionary labor there is only a furthering of the temporal good of those in bonds, or if any higher and spiritual results have been obtained or are hoped for. A few facts and incidents connected with the religious work for prisoners will be appended.

In the report of Dr. Berry, his chapter on the value of Christianity as a reformatory agent was drawn largely from the testimony given at the Prison Convention held a few years since in London. Such strong evidence could not fail of making an impression upon people so sharp-sighted as the Japanese. Since our visit to Okayama we have heard that, from several prisons in the country, petitions have been sent to the officials in Tokio, asking for permission to employ teachers of Christianity. The result of these requests we do not yet know, but here is something to be hoped for, while the mere fact of the desire for such teachers is something for which we may well be thankful.

Lately we have become interested in the story of some political prisoners.

A Christian who manufactures knitted goods employed a few convict laborers. He told these about his religion, and occasionally had some of the missionaries come to talk to the men. As a result, some of them became convinced of the truth of what was said. When their employer's means became somewhat contracted, he told the prisoners that he should not be able to employ them any longer. They were so anxious to hear more of the Bible that some of them who were men of wealth loaned him money that he might continue to hire them. Through the influence of these men there has lately come to our mission a pressing invitation to open a work in the province whence they came.

The readers of the *Missionary Herald* will recall a story, told some time ago, concerning a fire in the large prison of Otsu, near Kioto. One of the inmates, through certain tracts, became interested in the truth and taught others. A short time after, when a fire broke out in the prison, the officers were surprised to see that the men, instead of trying to escape, as had before been the case on similar occasions, exerted themselves in extinguishing the flames. When on inquiry they found the cause of this, they released the one who had been teaching Christianity, and asked for more books of the same kind as were sent before. The released prisoner has opened in the city of Otsu a school, whose first object is to teach the Bible, and on Sundays the school-room is used for preaching.

In such ways the glorious liberty of the Lord is coming to some of the captives of Japan. There are special reasons for hoping that the influence of the work done in prisons will not stop there. Many of the political prisoners are leading men in their own provinces, so that some of them, on their release, may be the means of opening a way for missionary work. Again, if Christianity is seen to be an influence for good in these institutions, the government will be more inclined to open the country to its teachers. Such incidents as that of the Otsu fire are worth volumes of argument in convincing officials. So in Japan, as was often the case in the early church, the gate of the prison may prove a great and effectual door opened for the preaching of the gospel.

REV. WILLIAM WARREN, D. D.

REV. CYRUS HAMLIN, D. D., an early friend of the late Dr. Warren, gave an address at the funeral services, which were held at Gorham, Me., February 2. A portion of the address which relates to Dr. Warren's services in connection with the American Board is here given:—

I knew him well in his work as District Secretary of the American Board. I repeatedly traveled with him. For that work he was a model man. With his faithful horse and roomy buggy he would take one, sometimes two, coadjutors, and they renewed the memories of missionary hardships. Careless of himself, he was kind to his horse. The two understood each other perfectly. He believed that his horse had an intelligent affection for his master, which worked like a sense of duty, and that when his service was hard he performed it willingly. On arriving at a stopping-place his first care

was to have his horse properly cared for. He might be wet and cold and hungry himself, but he neither could nor would enjoy any comfort until his horse was suitably stabled, covered, and fed. Our brother's horse served him in good heart for almost a quarter of a century, and if Mr. Bergh's thought of a possible immortality for animals should prove true, I am sure our brother's horse will gratefully and peacefully graze on the greenest slopes and in the fairest valleys of the equine paradise. I was once riding with him when darkness came on. To the overshadowing of dense clouds on a moonless night was added a dense fog from the sea. We were often in the ditch, first on one side, then on the other. After a time of careful groping the horse stopped. "Hamlin," said Brother Warren, "there are times when a horse knows more than a man, and my horse knows more now than you and I both. *He is going to wait for more light*,—just what we must often do in this dark world." We were close by a house, where we obtained an excellent lantern and achieved the remainder of the way in light. I shall always love Brother Warren the better for the kind and excellent care which he took of his horse. If there should be any purgatory for good ministers, it will be for those who have been cruel to dumb animals, or careless of their rights.

The churches always seemed glad to see Brother Warren. The Sabbath-schools rejoiced in him. He loved the children. There was so much strength to his character that it was not a little curious to see it all devoted to children. He had a clear, extensive knowledge of the whole missionary field. He felt the necessity of laborers over all the whitening fields. He groaned in spirit that so many must perish before a Saviour can be revealed to them. But while hastening to do if possible the work now, he relied more upon the ultimate results of interesting the children in the work, and when they shall grow up they will have it at heart. His addresses to them were simple in style, easy of apprehension, weighty in meaning, and so illustrated as always to secure attention. In his departure from earth the Sabbath-schools of his whole district have lost a friend whom they all loved, and whose place will not be readily supplied.

I cannot but bear strong and feeling testimony to the very kind and delicate attentions which he paid to those who traveled with him to speak as returned missionaries. When he introduced them it was in few words, and at the close of their addresses he would sometimes in five minutes bring the whole to a head with singular felicity and power. His advocacy of the missionary cause was wise and able. It was based upon Scripture truth. It was illustrated and illuminated by an extensive and accurate knowledge of the great fields of labor. His heart was wholly in the work, and he lamented the failure of strength when he desired to labor more earnestly than ever. He had always been interested in education. His soul rejoiced in the springing up of flourishing institutions of learning on missionary ground. He saw in them sources of great power and progress for the future. They were to him exponents of the vigor, wisdom, and success with which the work was conducted. He would gladly continue in the work in order to see those grand triumphs of the kingdom of our Lord which he believed the closing quarter of the century would witness.

He may survey them all from a higher sphere, and rejoice over them with a purer joy. But the church on earth has lost one of her faithful servants. He was a good man and true. He was strong as he was gentle. He was unselfish, laborious, devoted. "A great man has fallen in Israel." But we may write over his tomb, with sorrowing, yet rejoicing hearts, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

DR. LIVINGSTONE ON MISSIONARY SACRIFICES.

THE new international magazine of the Presbyterians, entitled the *Catholic Presbyterian*, was fortunate enough to obtain for its first issue an article written by Dr. David Livingstone on his return for the first time from Africa, but never given to the press until now. The article is one of remarkable vigor, and its force is intensified by the remembrance of the heroic life of the author. In the following extracts, liberty has been taken to condense a few paragraphs:—

It is something to be a missionary. It is something to be a follower, however feeble, in the wake of the Great Teacher and only model missionary that ever appeared among men; and now that he is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of the missionary?

What means the lugubrious wail that too often bursts from the circle of his friends? Pathetic plaints are penned about laying their bones on a foreign shore by those who never thought of making aught of their bones at home. (Bone dust is dear nowhere, we think.) And then there is the never-ending talk and wringing of hands over missionary "sacrifices." The man is surely going to be hanged, instead of going to serve in Christ's holy gospel! Is this such service as he deserves who, though rich, for our sakes became poor? Bipeds of the masculine gender assume the piping phraseology of poor old women in presence of him before whom the Eastern Magi fell down and worshiped, aye, and opened their treasures, and presented unto him gifts, — gold, frankincense, and myrrh. They will give their "mites," as if what they do give were their "all."

Why should we so regard all we give and do for the Well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish. A white man, having the bone of his arm crushed by a lion, was crossing a small stream on his way home, and, feeling faint from loss of blood, tried to stoop down and drink; but he could not support the dangling limb with the other hand, and so bend himself to slack his thirst. A black man lifted up water in his hands repeatedly, till he was satisfied. Now, had he done this to one of his own countrymen he would have thought no more about it; but he had done it for a white man, — he had made a sacrifice! A few days afterwards he made his appearance, and, after inquiring for the arm, remarked, "It was I who helped you with the water;" and he repeated the observation on subsequent occasions, with the addition, "As I helped you, I hope you will help me, when you recover." The white man gave a present in order to

wipe off the obligation. It is just so we are disposed to value highly what we do for Christ. We talk of "sacrifices," till, we fear, the word is nauseous to him. We have no English female missionary biography worth reading, because it is all polluted by the black man's idea of sacrifice. It ought not so to be. Jesus became a missionary, and gave his life for us. . . .

Who would not be a missionary? His noble enterprise is in exact accordance with the spirit of the age, and what is called the spirit of the age is simply the movement of multitudes of minds in the same direction. They move according to the eternal and all-embracing decrees of God. The spirit of the age is one of benevolence, and it manifests itself in numberless ways: ragged schools, baths, and wash-houses, sanitary reform, etc. Hence missionaries do not live before their time. Their great idea of converting the world to Christ is no chimera. It is divine. Christianity will triumph. It is equal to all it has to perform. It is not mere enthusiasm to imagine a handful of missionaries capable of converting the millions of India. How often they are cut off just after they have acquired the language! How often they retire with broken-down constitutions before effecting anything! How often they drop burning tears over their own feebleness amid the defections of those they believed to be converts! Yes! but that small band has the decree of God on its side. Who has not admired the band of Leonidas at the pass of Thermopylæ? Three hundred against three millions. Japhet, with the decree of God on his side, only three hundred strong, contending for enlargement with Shem and his three millions. Consider what has been effected during the last fifty years. There is no vaunting of scouts now. No Indian gentlemen making themselves merry about the folly of thinking to convert the natives of India; magnifying the difficulties of caste; and setting our ministers into brown studies and speech-making in defense of missions. No mission has yet been an entire failure. We who see such small segments of the mighty cycles of God's providence often imagine some to be failures which God does not. Eden was such a failure. The old world was a failure under Noah's preaching. Elijah thought it was all up with Israel. Isaiah said: "Who hath believed our report, and to whom is the arm of the Lord revealed?" And Jeremiah wished his head were waters, his eyes a fountain of tears, to weep over one of God's plans for diffusing his knowledge among the heathen. If we could see a larger arc of the great providential cycle, we might sometimes rejoice when we weep; but God giveth not account of any of his matters. We must just trust to his wisdom. Let us do our duty. He will work out a glorious consummation. Fifty years ago missions could not lift up their heads. But missions now are admitted by all to be one of the great facts of the age, and the sneers about "Exeter Hall" are seen by every one to embody a *risus sardonius*. The present posture of affairs is, that benevolence is popular. God is working out in the human heart his great idea, and all nations shall see his glory. . . .

A monstrous idea once obtained among those from whose own education we might have hoped better things, — "that any pious man who could read his Bible and make a wheelbarrow was good enough to be a missionary;" and the idea is not yet quite extinct, that more learning and ability are

needed for the home pastorate than for the foreign field. The idea would be tolerable if any of those who entertained it were not judges and jury too in their own cause. The complaisant belief that we at home require ministers of greater abilities than does the missionary work smacks of the conceit of which Solomon gives some judicious hints. It is, in fact, believing that household troops need more ability than those who must rough it in the field, and that Field-Marshal Prince Albert requires more talent than Field-Marshal the Duke of Wellington.

This work requires zeal for God and love for souls. It needs prayer from the senders and the sent, and firm reliance on him who alone is the author of conversion. Souls cannot be converted or manufactured to order. Great deeds are wrought in unconsciousness, from constraining love to Christ; in humbly asking, Lord, what wilt thou have me to do? in the simple feeling, we have done that which was our duty to do. They effect works, the greatness of which it will remain for posterity to discern. The greatest works of God in the kingdom of grace, like his majestic movements in nature, are marked by stillness in the doing of them, and reveal themselves by their effects. They come up like the sun, and show themselves by their own light. "The kingdom of God cometh not with observation." Luther simply followed the leadings of the Holy Spirit in the struggles of his own soul. He wrought out what the inward impulses of his own breast prompted him to work, and behold, before he was aware, he was in the midst of the Reformation. So, too, it was with the Plymouth pilgrims, with their sermons three times a day on board the "Mayflower." Without thinking of founding an empire, they obeyed the sublime teachings of the Spirit, the promptings of duty and the spiritual life. God working mightily in the human heart is the spring of all abiding spiritual power; and it is only as men follow out the sublime promptings of the inward spiritual life, that they do great things for God.

Who would not be a missionary? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Is God not preparing the world for missions which will embrace the whole of Adam's family? The gallant steamships circumnavigate the globe. Emigration is going on at a rate to which the most renowned crusades of antiquity bear no proportion. Many men go to and fro, and knowledge is increased. No great emigration ever took place in our world without accomplishing one of God's great designs. The tide of the modern emigration flows towards the West. The wonderful amalgamation of races will result in something grand. We believe this because the world is becoming better, and because God is working mightily in the human mind. We believe it because God has been preparing the world for something glorious. And that something, we conjecture, will be a fuller development of the missionary idea and work.

LETTERS FROM THE MISSIONS.

North China Mission.

THE PROVINCE OF SHANTUNG. REMARKABLE AWAKENING.

THE missions of the American Board in Northern China have hitherto been mainly confined to the province of Chihli. During the recent famine our missionaries passed to the southeast, into the province of Shantung, where they ministered relief to large numbers of people. The results of this relief-work are both speedy and surprising. A familiar letter from Rev. A. H. Smith, giving an account of the cleansing of an idol temple at Shih Chia Tang, and of the deeding of the whole property to the Church of Christ, has been in the hands of many pastors who have doubtless reported the facts to their congregations. But the story is so striking that some permanent record of it should be made in this magazine. Extended extracts from this letter of Mr. Smith will therefore be here given, and also a letter from Mr. Sprague, who narrates other incidents connected with this remarkable movement.

Mr. Smith's letter is dated October 29, 1878:—

"You will remember hearing from Mr. Sheffield and from me [see the *Herald* for November, 1878], of the renovation of the temple at Shih Chia Tang,—the 'Hall of the Shih family,'—about seven miles southwest of our headquarters. The step which was taken in June, of removing the idols from the rear building and congregating about sixty of them in the smaller building in front, was much more than could have been expected by the most sanguine of us, yet it was done. As there was, however, no precedent for anything of the kind, it was natural that some hesitation should be felt to outrage public prejudices by such an act. The step seems not only to have met with no opposition, but on reaching here we found that lapse of time had made the villagers,

who took a prominent part in the movement, desirous of completing the work, totally destroying the idols, and inviting the missionaries to use the building in the rear for a chapel, and that in front for a public school. Desirable as this seemed, there were certainly grave difficulties. The gratitude for relief in famine had gradually cooled, as the harvest everywhere produced such a plentiful crop that millet was sold at the same price per pound as charcoal, and sweet potatoes at the same price as kindling wood. Not that any one regretted the step taken, or entertained the least idea of retracing it, but there was no longer the same momentum as at first."

A PRESENT OF THE TEMPLE.

"One day last week, the temple keeper came up with a proposition and an inquiry. He asked whether, if the temple were purified of idols, and, together with the whole premises, *presented* to the Jesus sect, the church would accept it, be responsible for repairs, and establish a public school, in which Chinese and Christian literature should be taught in equal proportions. I consented to the conditions, provisionally, and the temple keeper took his departure. He is a man of strong convictions, but extremely unobtrusive, and had long since decided to leave the temple, if it remained such, although he has a family and no other means of support but the temple land. Many regard him as an amiable idiot, for in addition to losing a certain support, if the land should be given with the temple, he would forfeit certain perquisites of great value. Twice a year, after the summer and autumn harvests, he has the prerogative of going about in the village and collecting contributions of grain. This, of course, would be at an end. On Sunday, day before yesterday, he came again with a native helper, to say that the matter had gone so far that he

thought it a fixed fact; but in China there are many slips 'twixt cup and lip. To guard against a possible change of base on the part of any one, he proposed to give a feast to which all the eighteen managers of the temple, with the Master of Virtue among them, should be summoned. Eating in Oriental lands is no such trifling matter as it becomes in railway restaurants in America. The Chinese have a saying that having eaten a man's food, one's mouth is stopped, and having used his property, one's hand is stayed. On this principle Mr. Chu, the temple keeper, thought it prudent to plug all the eighteen mouths securely, and being in narrow circumstances himself, he borrowed about ten dollars to enable him to give the feast. He came to invite us to his feast on the 28th. We went long after the appointed time; everything in China occurs long after the appointed time — except eclipses; the eighteen managers assembled, and among them came the Master of Virtue, a weazen-faced old man, in an ineffably ragged coat. It was by no means a feast of sea-slugs and sharks' fins, pickled bamboo sprouts and bird's-nest soup; on the contrary, it was a homely farmer's dinner of only one course and a plenty of it. After dinner and sundry pipes of tobacco, came business. A draft of a proposed document, amounting to a kind of quitclaim deed, was read and submitted for approval. Then ensued a scene worthy of a New England town meeting. One or two were afraid that the temple keeper was in some remote danger of losing his living, and much furious gesticulation and unintelligible roaring — eight or ten generally bawling at once — was exchanged over the question how to forefend this injustice. The helpers and a few obstreperous managers retired to concoct a clause to meet the exigency, and the paper, 'as amended,' was put on its 'final reading,' and passed amid general yells of 'Cha, cha, cha,' 'Puls'o,' and 'Chiu shih' ('aye, aye, aye,' 'all right,' 'that's the thing').

"Here was an absolutely heathen

gathering in a heathen town, voting away their temple and its lands to a foreign religion, of which most of them never heard six months ago, and none of them until within a few years. They did it of their own motion, without solicitation on our part, for although I took occasion two weeks ago to preach with reference to the matter, it was *after* the matter had been broached by them, not before. During the meeting I took occasion to explain our objects in coming to China, and to Shih Chia Tang, and that we sought not theirs, but them; that they gave not to us, but to themselves, the difference being that what the village formerly managed, was now, as soon as practicable, to be controlled by the native church, in which we hoped to see all of them. Thus we left this unique assembly, bringing the deed in my pocket, of which I append a translation."

THE DEED.

"The authors of this Document, to wit, the whole body of Managers (of the Temple), together with the whole body of villagers, deliberating in a public capacity, voluntarily agree to make over the Temple buildings to the Church of Christ, for the purpose of fitting up a meeting-house, in order to the public preaching of the sacred doctrine, and for the purpose of establishing a public school, that the youth of the village may become virtuous, a benefit to future generations. The whole is to belong to the church, and subject to its control, for a possession forever, and the land belonging to the temple is made over to the chapel keeper, Chu Sien k'o, and his descendants, to be cultivated as his own, and the church is not at liberty to sell the same.

"In the fourth year of Kuang Hsü, the tenth month, the third day (October 28, 1878).

"Signed, on behalf of the Master of Virtue, Shih Kung, and twenty others."

"Here, then, is this singular document, as fast, as the Chinese phrase it, as a nail in a board. Was anything like this ever known in China? If so, it has

been successfully concealed hitherto. Next Sunday I have promised to go down there, and we hope to organize the beginning of a church, out of the twenty applicants on the list."

THE IDOLS UTTERLY ABOLISHED.

"The destruction of the idols was to be begun to-day, and after preaching at a neighboring fair I went over there to attend the funeral, for they had decided to bury them. The Chinese have a saying that money can move the gods, but here were about threescore gods moved most effectually — more so than ever before — without the expenditure of a cash. For when I reached there about noon, I found the work finished and both temples empty. They began work at dark, and finished about midnight. Like the comrades of Sir John Moore, —

" 'They buried them darkly at dead of night.'"

"But there were no 'sods' to turn. For it fell out that a long cavity was found washed out by the water, into which they were plunged headlong, and thus, dust as they were, they returned to dust. The idols often cost enormous sums, because the clay is of a peculiar kind, the materials expensive, — such as oil, etc., especially the gilding. Moreover, it is usual to subscribe a certain amount of silver, which is incorporated in the body of the image, and becomes, perhaps, his heart. In demolishing the gods their hearts were not found right, for in place of the lungs of silver was found a chunk of *pewter*. Thus the delusions of idol worship were fitly typified in the frauds of the idol makers. They that make them are like unto them. It was suitable that such divinities should end their career by sepulture in a gutter!

"A large amount of lumber remains, which, once the platforms for the idols, will now become benches for our congregation. There are drums, candlesticks, incense-holders, etc., and several good bells, the largest of which is to be hung up and can be heard — they say — at a distance of miles. While gazing on the ruins, I saw the deaf Master of

Virtue contemplating the result with satisfaction, and he said to me that he considered the affair as being 'eminently respectable.'

"While reading in course this morning I came on the words, 'And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered.' An early fulfillment of the prophecy of Zechariah may be looked for in Shih Chia Tang."

THE MISSIONARIES WELCOMED.

Rev. W. P. Sprague, who accompanied Mr. Smith on this tour in Shantung, gives other interesting particulars concerning the changed sentiments of the people. He writes from Yu-cho, November 26: —

"All the way from Kalgan to Tê-cho, in Shantung, I overheard myself constantly called, as usual, 'Devil.' On leaving our boat and passing through the villages to our headquarters, P'ang C'hia Chuang, every one we met saluted us kindly, often familiarly and lovingly, saying, 'Ah, you pastors have returned to us; that is very good;' or, 'What day is the Sabbath, and where do you preach? We want to hear more of this Jesus doctrine.' One who has not experienced it cannot conceive what a relief and pleasure such a sudden change in the attitude of the people toward us gives us. How good it is to be taken up out of the frosts of scorn, contempt, and hatred, where for four or five years we had cherished our inward heat as best we could, and set down in the warm sunshine of respect, appreciation, and love! It was touching to see with what tenderness and gratitude to God many of the Christian friends saluted Bro. Smith. They never expected to see his face again when he went from them in July with that terrible fever."

PREACHING AT FAIRS.

"Almost every evening at family prayers, some neighbors or inquirers from a distance came in. We went to

market fairs fifteen out of the twenty-three days I was on the ground, and each time we preached to large numbers. These were not, as in street chapel work in all cities, accidental hearers, for once only, but they were farmers, tradesmen, etc., who lived with their families near by, and who often attended these fairs. In this way all could frequently hear us. And what is still better, all are within reach of our native helpers, and near to Sabbath services, so that it becomes an easy matter for all to learn the truth.

"As we interpret to them God's teaching in their late famine, the sin of idolatry, the duty of gratitude to, and service of, the one only true God, many give assent, often taking up and going on with our preaching, giving their experience of the uselessness of worshipping dumb images made of wood and stone. Verily the Lord has done at a single blow what man could never do, — knocking out from under them the foundations of their superstitious idolatry. And now they are ready to receive whatever truth is presented to them which commends itself to their reason. There is no revival among them, in the ordinary meaning of that term, though I believe there is truly a revival there, through the grace of God, — a revived sense of what is reasonable and true and right."

THE WORK YET TO BE DONE.

"Having done his great work by the famine, God now leaves the results largely in the hand of man. These results will be just in proportion to the amount of truth that can be poured in upon them just now, while nearly every one is mourning the death of one or more dear friends. We cannot help being reminded of the death of the first-born of every family in Egypt when the hearts of the people would not be melted in any other way.

"And now, oh, for sowers and reapers, all in one, and that immediately! I could not stay a day longer. Bro.

Smith would not leave the work. The many applying to unite with the church need much teaching, — need the Holy Spirit to move in their hearts a true spirit of repentance and faith in Christ. They are sincere believers, but many have had as yet little opportunity of getting an appreciation of this life of communion with God they are now entering. Would that all Christians might know the condition of these multitudes, not in this little corner of ours only, but also throughout all the places where famine-relief and the preaching of the gospel went together. Would that all Christians might with one heart plead for the outpouring of the Spirit on such as are convinced of the falseness of idolatry, and who are learning the blessed grace of our loving Father."

THE EFFECT UPON NATIVE CHRISTIANS.

"It is very encouraging to observe the effect of this good news on our native Christians. It warms their hearts and arouses them to new life.

"It was my privilege, in returning from the tour, to pass through Tientsin, Tung-cho, Peking, Kalgan, and all our out-stations here in our Yu-cho region, and in every place to tell the story of the Lord's work in Shantung. The young men in Tung-cho were specially interested. I visited one old man, almost bed-ridden and very down hearted, because he saw no one coming to Jesus I quietly told him of the coming of the kingdom of God in Shantung. Before I had finished my story he roused himself as if to start, interrupting me with, 'Oh that I were a little younger and stronger. I want to go right there and preach to them this blessed gospel.' It has much this effect on us all, and I hope it will incite us all, wherever God calls us to work for him, to preach the gospel with more earnestness and faith that God will in his own time and in his own way, in each and every place, make his word effective in saving souls to life eternal."

Japan Mission.

THE OPENING AT OKAYAMA.

REFERENCE has heretofore been made to the proposal to open a new station somewhere to the westward of the present field of operations in Japan. After visiting Fukuoka, on the island of Kiusiu, Hiroshima, and Okayama, Dr. Berry made a written report to the mission, the conclusion of which was that, while other places presented many attractions, the prospects for successful missionary labor in Okayama were extraordinary. In his report Dr. Berry speaks of the following points as indicating that Okayama should be at once occupied:—

"We have already secured—

"1. The good will and hearty coöperation of the highest members of the government, as shown by their assurances of active interest in our plans and willingness to grant liberal concessions.

"2. The privilege of placing two of our missionaries in a private school of about seventy pupils (founded by the ex-Daimio Ikeda), to teach but one hour a day each, with the promise of its friends that, at the earliest practicable date, it shall be placed upon a Christian basis; or, if objections to placing it upon a Christian basis are raised, then to organize an independent school, in the hope of the ultimate union of the two.

"3. A promise on the part of the government to observe, within three years, all the regulations for the management of the hospital, which were submitted early in the course of my negotiations with them, and which are essentially the rules observed in the management of Christian hospitals in the United States.

"4. The appointment of myself as adviser for the medical interests of the *ken*, with full and free powers of action as to my relations to the hospital, the medical school, and to any out-station work that I may see fit to organize.

"5. The placing at our disposal, for

our exclusive use for house lots, the small public garden on the east of the city, with the assurance from the governor that he will insure us against loss of money used in building houses, in case our early removal from Okayama should be rendered necessary from any cause.

"6. Our ability to make a contract at once for five years, with the full understanding that our work looks to permanency.

"7. Invitations from Kurashiki and Kojima, places visited, to commence at once dispensary services among them at their own expense.

"All these points contribute to make the opening of Okayama, with its population of a million and three hundred thousand souls within a radius of a day's journey from the city, exceptional in the history of missionary effort in Japan."

THE PURPOSE TO TAKE POSSESSION.

The plan to enter upon work at Okayama seems to be practically settled, so far as the missionaries are concerned. If the government interposes no obstacle, and if the churches at home respond to the call, it is expected that Messrs. Berry, Cary, and Pettée, with Miss Wilson, will be assigned to the new station. Two weeks after making his report to the mission Dr. Berry writes to the foreign secretary:—

"The contracts of Messrs. Cary and Pettée have been signed, and my own has been prepared for the approval of the government, and the indications are that we shall receive permission to go in ten or twelve days hence. The contracts run for five years, commencing from January 20, 1879, and the understanding is that our occupation looks to permanency. Every point requested has been granted. Indeed, so anxious were they to secure our services that they offered to put us all three in the hospital (I had made my going contingent upon their allowing Messrs. Cary and Pettée to accompany me). The present indications are that, with pa-

tience and tact, our work can be made *entirely* self-supporting from the very first.

"A strong invitation comes to Miss Wilson from the director of a girls' school of seventy pupils, for her to labor in the school, with freedom of action as to her relations with the students, hours of study, use of the Bible, and so forth. There has not been such an opening for effective missionary work in all the history of missionary effort in Japan, as that afforded to-day in Okayama. *We cannot afford NOT to occupy it, and that without delay.* May God grant that this opening may contribute to the deepening of missionary zeal in the churches, rendering its occupation one of help to our treasury rather than a burden to it!"

THE KIOTO TRAINING SCHOOL.

Rev. R. H. Davis, who has but recently joined the mission, writes from Kobe, January 2:—

"I was present at the examination of the students in the Training School at Kioto, at the close of the last term, and must speak one word in praise of the manner in which Captain Janes's boys sustained themselves in their examinations in church history, and especially in mental philosophy. In the latter, their examination, conducted in English, would compare, to the credit of these young men, with similar examinations in many American colleges. Indeed, I was delighted with the whole spirit of the school.

"That idea of Mr. Neesima's which 'slipped out without his intending,' at the meeting of the Board at Rutland, in 1874, was an idea implanted at that time in his mind and heart by God. God knew exactly Japan's great need, and gave utterance to it by the mouth of his humble servant in that noble company of his people. They wisely responded. I hope they have not forgotten to add earnest prayers to their former good works, and that they will continue to mingle good works (for the school now needs books, English books,

and will soon need additional buildings) and faithful prayers, which are ever needful in behalf of a school of which so much is expected as this."

THE OPENINGS IN JAPAN.

After speaking of the probable occupation of Okayama by our missionaries, Mr. Davis alludes to other points which should soon be occupied. He says:—

"Kanazawa, a large city on the north side of this island, the largest, I believe, on that coast, situated beyond Lake Biwa, is also more or less stirred, and could be brought into a condition suitable for our entering it in a year or two if we knew where the men were coming from to do the work there. Also Hiroshima, on the inland sea, about 225 miles west of us, is a good center. There are also important places on Shikoku. Take your map of this Empire, and draw a line from Nagoya on the south coast to Kanazawa on the north, and remember that, at the very least calculation, you would have within the field west of this line about one half of Japan's thirty-three millions, and you will see what a grand field lies around us and open to us, or soon to be fully opened to us. I say to us, because we are the only important mission on this field. We are stronger than all the others together, twice counted.

"Nor is there much, if anything, standing in the way of our early taking possession of all the important strategic points in this large field, and holding the forts for our Great Captain, save the want of men and women, and a small outlay of money beyond salaries and rents, or buildings. Kobe, Osaka, and Kioto are already well manned and well supplied. But, O Nagoya, Kanazawa, Hiroshima, Fukuoka, and all Shikoku! where are your helpers, and the men who shall gather your millions unto the Lord who hath bought you? I do not mean that we can enter, or ought to enter, all these places at once. But we ought to enter at least all of them within five years; one each year ought to be taken by a strong hand.

"We have no small reason to be glad that we came to Japan, and already I have commenced a class of English-speaking Japanese, in the Sabbath-school of the First Native Church, to study the Gospel of John. The class is growing, and the interest of teacher and scholars increases."

NAKA-GAWA OF OKAYAMA.

This Japanese gentleman, who has assisted our missionaries so much in their explorations in and about Okayama, is spoken of as the leading business man and most popular political character in that province. Of his appearance in Kobe, Mr. Atkinson writes:

"Christmas Eve the Japanese had a tree for the Sunday-school. At that time a Christian from Okayama, the celebrated man, Naka-gawa, made a brief address. That address, coming from him, was a power on the church that did and will act helpfully on them all. 'What! that devil-like Naka-gawa living and talking like this?' The demonstration is clear and unmistakable. The evidence is before all. When this powerfully-built man rose to speak, the stillness of the full building was intense and almost painful. And what he said was such truth as the hearers needed, and such as they appreciated and will ever continue to remember.

"If to 'strike while the iron is hot' is a good proverb, we need to strike *now*, and to keep striking until the metal has taken the form and image we desire. If I do not write much and often, please think of me as hammering away at the heated mass until I am tired. I would rather leave the writing and the telling to some one else.

"Yesterday two young men were received into the Kobe church through baptism. The examination of one occupied two hours, lacking ten minutes. This will indicate the care the churches are taking in admitting new members."

Since the above letters were in type, word has been received that Dr. Gordon's request for permission to reside

at Kioto has been refused. This is an unexpected result, and it is feared may be an indication of some reactionary policy on the part of the Central Government, which may prevent the immediate occupation of Okayama.

Central Turkey Mission.

HOW ZEITON WAS SAVED.

The following thrilling story comes from Rev. Henry Marden, of Marash, under date of January 28. It shows what opportunities of service our missionaries have, and how they avail themselves of them. There is great rejoicing among the native Christians throughout Central Turkey at the results secured.

"The city of Zeitoon, with its ten thousand nominal Christians, is in open rebellion. Its people have long submitted to the extortion of their Turkish governor with incredible patience, while with little thought of mercy or justice he has wrung from them an annual tax of nearly \$30,000, spending scarcely a dollar of it for the good of the people. He has thrust whomsoever he chose into a loathsome dungeon, rejecting with scorn every remonstrance and petition. At last a hundred men, driven to desperation by this intolerable taxation, and in fear of the dungeon, fled to the caves of the mountains, and in defiance of the government have supported themselves by raids upon Moslem villages and passing caravans. They do not seem to be robbers by deliberate intention, but rather under the plea of necessity to escape starvation, though the step is very brief from such a life to lawless brigandage. A few weeks ago they entered the city in a body, destroyed the prison, where men were dying in a dark, damp cellar, and in a sharp fight with a large police force, sent from Marash to repair the prison and put them into it, they killed and wounded a dozen or more, and disarming the rest, sent them home and then quietly returned to their

own houses, waiting, with weapons in hand, ready at a moment's warning to rally in mutual defense. During these riots the treasury was robbed, and the local government prudently retired from the scene. Troops were hurrying to Marash from all directions, and a formidable army was awaiting orders to march at once to Zeitoon and destroy the town. The government in its chagrin seeks not the cause of the disturbance, while it seems to know but one remedy. The horrors of another Eski Zagra seemed inevitable, but a kind Providence has averted the calamity in an unexpected manner."

AN EMBASSY TO THE REBELS.

"Saturday evening, January 11, I was surprised by a telegram from the English consul and the Turkish Governor-general at Aleppo, inviting me to go to Zeitoon, and seek to adjust the difficulties there without the aid of soldiers, promising that the army should not move till the result could be reported. The obstacles in the way seemed almost insurmountable, but I soon decided to go. Zeitoon is thirty-six miles distant among the wild peaks of the upper Taurus. Half the road is infested with Circassian tramps and robbers from the Moslem villages, the other half is in the hands of the Zeitoon rebels.

"I took with me two native friends, and the government furnished me with armed guards as far as the Zeitoon territory, when I sent them back, for it seemed better to meet the Zeitoon people alone. As we threaded our way through the defiles of the mountains we frequently saw the heads of Moslem robbers, and the gleam of their weapons, peering down upon us from the crags above, but we passed them all in safety, and entered the town just after dark.

"We spent a week in earnest conference with large bodies of influential men, and held several meetings at night with this band of outlaws. We were received by all parties with kindness

and confidence. We listened to the sad story of their wrongs, advised unqualified submission to the government, while we gave hope that English influence would protect them from a repetition of past oppressions. They gave us a paper containing apologies for their misdeeds, strong assurances of loyalty in future, and a petition that a suitable governor be sent to them as soon as practicable. This paper was signed and sealed without a dissenting vote, and, as a proof of their sincerity, they collected the arms they had taken from the policemen and sent them by us to Marash. The robbers even gave us the pledge that, if they could be saved from the vengeance of the Turk, they would at once deliver up their arms and become obedient citizens.

"With many a 'God bless you' from Armenian, Catholic, Protestant, and robber chief, we returned to Marash on Saturday evening, the 18th instant."

WITHSTANDING THE MOSLEMS.

"We found the army impatient to advance at once, and heard everywhere among the Moslems the cry for vengeance upon the Christians of Zeitoon. There was imminent danger that by some mixture of things the order to advance should actually be given before we could get our report to the Governor-general and English consul at Aleppo. Six hours the next day the telegraph operator, by one pretext and another, deferred our message, and when at last he began to click off the words, the wires suddenly broke and could not be repaired till evening!

"Those ten thousand lives *must be saved!* Two hours later, just at dark, Mr. Christie and a native brother were in their saddles, and with our report in hand were clattering down the street toward Aleppo, with a wild ride of one hundred and thirty miles before them. By changing horses they hoped to be there in twenty-four hours. Mr. Christie went with Sherman to the sea, and is usually ready in emergencies.

"Monday we delivered to the govern-

ment forty-four rifles, nineteen swords, a captain's horse, and various smaller articles we had taken from the rebels, and on Tuesday we visited the prisons and distributed the money and clothes the friends of the prisoners had sent to them. There are 160 Zeitoon men confined in Marash prisons, many of whom are not even *accused* of any crime.

"Soldiers may destroy Zeitoon, slaughter its people, drive the robbers back to the mountains, and shut up some of them to waste their lives in dungeons, but we have pleaded earnestly for a policy of conciliation and justice, by which the wrongs of the people may be righted and the government honored for its mercy and wisdom. We rejoice greatly that an English consul sits beside the Turkish Governor-general at Aleppo, and that he has been able thus far to stand between the poor Christians of Zeitoon and the arm that is lifted to destroy them. This Zeitoon affair furnishes, perhaps, the first good opportunity for the English government to try its hand at the promised reformation of the Turk; and the efficient manner in which Mr. Henderson, the consul, has taken hold of the matter, gives hope that a brighter day for the oppressed Christians of Turkey is in the near future."

THE VICTORY FOR PEACE.

"On Wednesday a telegram in cipher assures us that our report is favorably received by the authorities at Aleppo. The telegraph operator is summarily dismissed from his office because the wires broke when he was sending our message! The governor of Marash, instead of leading an army against Zeitoon, as he had fondly hoped, is himself summoned to Aleppo to answer for his own misrule; a Christian man is appointed government agent in Zeitoon till a suitable governor can be found, and plans for a new system of taxation, the release of political prisoners, and a general amnesty to the rebels, are under consideration; and later, there comes both from the English consul and from

the Turkish Governor-general an official note of thanks for services rendered in the interests of peace.

"Zeitoon is saved!"

Eastern Turkey Mission.

WORK OF THEOLOGICAL STUDENTS.

REV. R. M. COLE, of Erzroom, writes of the work of three theological students from Marsovan, who have come to labor in that vicinity during the winter:—

"The young men seem promising, and we are trying to make the most use of them. Two of them have canvassed the villages of this plain once, and are now starting out for a second visitation. It has not seemed best to attempt to locate them in any particular village, but to let them move up and down with books and tracts, as circumstances seemed to direct. To locate would doubtless be to open persecution, whereas, in itinerating they meet with good success. Their recitals, as they come in burning with zeal from some fresh engagement, are interesting indeed. The other day they were guests at a monastery where they did considerable preaching to the young men, with some plain talking to a poor inoffensive vartabed who could make no reply. From this monastery they went to the village near at hand."

A FRIENDLY TURK.

"On the road they fell in with a prominent Turk who has lived in Constantinople, and traveled not a little. From their language (their mother tongue was Turkish, though they have learned Armenian in the schools) he perceived they were above ordinary people. 'Where did you learn such Turkish,' he said. They did not deny their origin and past associations. Upon this he showed much friendliness, and began to tell what he knew about Protestants and Protestant missionaries. The latter had been at his house, left tracts, talked, etc. In a word, he passed high compliments on the Protestants,

and showed that he was no longer a devout follower of the false prophet.

"The Turk spoke of the young men's sharing his hospitalities for the night, but, upon the whole, it seemed best for them to lodge among Christians. They were taken to the house of the priest, who happened to be away, but his son led the way for them into the guest-room in the stable. Ere long the said ecclesiastic came in. He, too, had traveled, but not to much profit, unless it be to make him more suspicious of Protestants. Certain it is he soon divined in regard to these young brethren, and came out on them in such language as the following: 'I know your business. You have come to fish for men. No one wants you here.' He ended his conversation by saying: 'Be off! You cannot stop here.' There was nothing for them to do but to go to the house of their Turkish friend. He gave them a most cordial welcome, and treated them with the kindest hospitality. At the meal, when they asked the blessing, he took all the interest of a Christian, saying, Amen!"

THE TURK CALLS A MEETING.

"After the meal he said it was a shame that a Christian priest should have treated them thus, and proposed to send out and call in the villagers for a meeting. He did so, and gathered together some twenty men. He explained the mission of the young men, told how they had been treated, and that now he had called them in to listen to their preaching. One of the men present seemed to have got hold of one of our Testaments somewhere. The Turk asked him if their Testament and that of our men were not the same. He gave an affirmative reply and apologized, as did others, for the conduct of their priest, saying that he was always fighting with somebody; if with no one else it was with those that assisted him at the altar! The Turk got as many Testaments into the hands of the men as were to be had, and then said, 'Now you follow these young men as they preach, and just when they put forth

some wrong doctrine, you speak right out.' Suffice it to say that there was no interruption, and they had a most delightful preaching time till late into the night. So much for a flank movement on the works of the enemy."

Western Turkey Mission.

SMYRNA — THE CALL FOR BOOKS.

ON her return to Smyrna from England, Miss West was accompanied by Mrs. Jaffray, a Scotch lady, who desires to assist in the evangelical work in that city. Of the beginning of her efforts Miss West writes: —

"Her work is entirely spiritual, and is already causing a shaking among the dry bones of Smyrna! Thousands of tracts and little books in various languages have been distributed by her, and eagerly taken by the multitudes that throng the sunning quay and the lagoons of this wicked city. The great cry is for Greek, and we cannot supply the demand; French comes next, then Italian; English and German are on a par, and Armenian and Turkish in special localities. The few portions of the Gospels in Hebrew have been greedily seized by Jews, and many have followed this good mother in Israel, crying, 'Me Jew, me Jew!' to signify their desire for something to read in their own tongue. I brought from Paris a large stock of popular little things, in all the languages, and in six weeks they were all gone, and the hunger seemed unappeased."

SOWING THE SEED.

"I went down with this good, earnest Scotch widow, a day or two after we arrived in Smyrna, and initiated her in the seed-sowing 'by all waters,' so new here. It was most interesting to watch the various groups that soon surrounded her, and to notice the respectful, even deferential manner of individual gentlemen whom she approached with the offer of a tract, and a word for Jesus. Since that time, I have secured for her

the escort and protection of one of our young Protestant Armenians who can speak the languages of the country, and some English also. She comes back with her face shining, from these trips, going now and then to visit the vessels in the harbor, and work among the sailors, — telling me how God has opened new doors and hearts for the entrance of his truth.

"More than once a merchant has invited her to his counting-house to speak of Jesus to a company of gentlemen in waiting, and then conducted her through the inner offices to distribute her little books among his clerks. Now and then one has bidden her a 'God-speed,' and called her 'sister,' and we feel that God has more than one *Lot* in this Sodom. The Greek newspaper noticed this work some weeks ago, rather sneeringly, but quite sufficient to prove an advertisement. The archbishop has now publicly warned his people against the books, and the work; yet the seed-sowing is only interrupted for want of seed! But we look for a fresh supply from Constantinople.

"I could tell many most remarkable incidents connected with this work, had I the time. No *man*, as colporter, could do what this motherly woman of fifty-five years, with only her own broad Scotch at command, is doing for souls in Smyrna."

Dakota Mission.

MAKING CHRISTIAN SONGS.

REV. C. L. HALL writes from Fort Berthold: —

"My chief work just now is to get some gospel truths into the every-day language of the Rees. We have got so far as to sing one or two verses of Sabbath-school hymns in both Ree and Gros Ventre. We have been fully repaid by the interest and delight created among all, especially among some of the Gros Ventre and Mandan young men, on first hearing some words they could understand, sung to good tunes.

"I had got a verse of 'I am so glad,' and one of 'Happy Land,' into Ree, when one day I sat down by a couple of Gros Ventre young men in school, and said I wanted them to help me make a Gros Ventre song. One of them quickly said, 'That is just what *we* have been trying to do, but we can't make the words fit right.' Miss Calhoun, however, succeeded in making them fit; and the pleased expressions of some faces bid us believe that Indian 'hi, hi, ho's' will give place to sacred melodies. And if we can make the songs of the people, we can mold their minds."

THE LIGHT OF NATURE.

"It is pleasant to discover 'the candle of the Lord searching the innermost parts,' even of men in the darkness and exclusion of Indian tribes. I find moral conceptions expressed almost in the language of Scripture, in their native idiom. For example: they speak of *walking* well; of a straight road; of walking or going in a good way; of not going aside into *crooked* paths; all in a moral sense, so that one can translate literally such precious words as: 'He leadeth me in the paths of righteousness.' Surely Max Müller is right in saying: 'There is hardly one religion which does not contain some truth, some important truth; truth sufficient to enable those who seek the Lord and feel after him, to find him in their hour of need.'"

MANY LANGUAGES.

"On first coming here, we thought the people might understand Dakota enough to enable us to give them the gospel through the Dakota literature; but we have found that it will not do. Their knowledge of Dakota is very imperfect, and limited to the necessities of their intercourse with that people. We must put at least the gist of the gospel into all, or nearly all, the languages of the tribes within our border, as the chief means of their civilization, as well as the only efficient means of their evangelization. It is the duty of the govern-

ment to teach English ; it is the duty of the church to preach to every creature, in words that go directly to heart and conscience, the words of life.

"The school-work, which goes on morning, afternoon, and evening, has grown in interest and effectiveness, and opposition seems to be giving way. White men's ways and white men's clothing are more and more in favor ; and we believe that Christian ideas are working in the people's hearts to cause these outward signs to appear. The ladies are busy, very busy, teaching, cooking, sewing, house-keeping, and visiting the sick, as well as teaching day-school five days a week and Sabbath-school every Sunday."

SURVEY OF THE MISSION.

Of the work in other sections of the Dakota field we have the following account from Rev. Alfred L. Riggs, of Santee Agency :—

"The condition and prospects of our work are most encouraging. At Fort Sully, Miss Collins has gone to her work with new heart, and the new helpers are working in efficiently. Mr. Thomas Riggs has been busy reorganizing the work and starting the schools. The neighborhood of the central station at Peoria Bottom is now a civilized community. Rev. Daniel Renville is doing a good work in preaching. A most hopeful point in this part of our field is the new station occupied by a missionary of our Dakota (native) missionary society. It is at the Minikanju settlement on the Big Cheyenne River, eight miles from its mouth, fifteen miles from the agency, and thirty miles from

Peoria Bottom. These Minikanjus are the wildest band of Sioux this side of Sitting Bull's camp. They broke off from Red Cloud's camp a year ago, and were 'coralled' at the Cheyenne River Agency. T. L. Riggs has just visited them. He writes : 'As yet they are almost entirely wild, — no fields, no stoves in their cabins. Still, within the past summer they have done much in the way of improvement. There are, perhaps, one hundred lodges all told, and since early spring they have built about eighty log houses.' Our native missionary, Mr. Isaac Renville, is well at work, and has had the favor and assistance of the Military Agent.

"At Santee the schools are in excellent condition, and there are cheering signs of spiritual awakening.

"At Sissiton several of the pastors speak of spiritual quickening among their people, and the work in the hands of Mr. and Mrs. Morris, in the Good Will school, is overflowing.

"Our native missionary society sent, this last fall, Rev. John Eastman, native pastor at Flandreau, on a tour of exploration to Devil's Lake. He spent a month there, confirming the hearts of the few disciples and reporting an open field for continued missionary work. We also have from time to time very encouraging reports from one of our Dakota preachers who is in Manitoba, working now with our consent under a Presbyterian missionary society there.

"This is a bird's-eye view of the work we are trying to hold in hand, not to say anything of the opportunity for work at other points equally promising, but which we have no hands to grasp."

GLEANINGS FROM LETTERS.

— The annual gathering connected with the missionary work here gave us at the outset a very pleasant impression of the extent and success of the mission. More than one hundred persons were assembled for some four hours, listening to addresses, joining with pe-

culiar delight in singing, and buying with zest the articles made by the women during the year. Over \$40 were realized, and were appropriated to mission work among the Bulgarians. The week of prayer was observed with special interest. Aside from the strange

language, one could easily believe himself in a good New England prayer-meeting. Sunday services in the hall are fairly attended: some fifty or sixty souls at each service. — *Rev. A. W. Clark, Prague, Austria.*

— We observed the week of prayer, and the five evening meetings were well attended. A young man, who has for some years heard the truth from us, accepted a place as workman with one of our Prague communicants. To my surprise I learned from him that one reason for his going was his desire to leave the Catholic Church and join the little body of believers in Prague. He may have thought that this step would excite less attention there than in Brünn, which is true. But he was recalled home before he could legally take this step. His account of the spirit that prevails in the little circle at Prague, to whom Brother Clark ministers, greatly interested and encouraged me. The mutual love, the strictness of principle, the faithful dealing with each other, made a deep impression on him. — *Rev. H. A. Shaufler, Brünn, Austria.*

— We are publishing in the name of the American mission a weekly religious newspaper, called the *Messenger* (*Avedaper* in Armenian and Armeno-Turkish, and *Angeliaforos* in Greco-Turkish). Two pages of each number are filled with religious and useful articles and religious news, one page with the contributions of native pastors and brethren, annual reports of our colleges, schools, asylums, and meetings of unions, and one page only with current political news. The paper goes into some 250 towns and cities of Turkey, Russia, Persia, and Egypt. So far as we can learn, the Armenian *Avedaper* has a larger circulation than any other Armenian paper published in Constantinople. Though the poverty and distress of the people are now very great, we never began the new year with so large a subscription list as at present. This organ of the mission has the cordial support of the native pastors and communities, and conveys the

gospel leaven to many places where no missionary or native preacher is heard, so that the editor preaches to a larger number of people than any one missionary addresses in Turkey. — *Rev. J. K. Greene, Constantinople.*

— There are nineteen girls in the school at Marash, nine of them being new. They came with their flaring yellow gowns, queerly fitting red and blue sacques, tightly braided hair, and generally uncouth appearance. Still there was room for encouragement in the fact that in nearly every case, those yellow garments were an *attempt* at a dress, instead of the loose open robe usually worn; that their hair, though braided in the usual way (for curiosity's sake we counted the strands on one head, and found thirty-one), was still parted straight, and showed some attempt at smoothness; and when spoken to, instead of sheepishly hanging the head in silence, they looked respectfully at you and gave straightforward answers. But all these are minor points compared with their moral and intellectual state. Instead of requiring a year or more to wake up to the fact that there is something to do and to be in life, they, with one exception, came to us wide-awake, attentive, anxious to learn, ready to do, and with some appreciation of right and wrong. The secret of this advancement lies in the fact that these girls have been for some time under the influence and instruction of advanced teachers who have gone out from our school. — *Miss C. D. Spencer, Marash, Central Turkey.*

— We have reason to think that God is blessing our work. Yesterday, Vishnupunt, our native pastor, baptized a man for whom he and others in our church have been praying for years. This man has for years been sick, and is now in the poor-house, where he teaches old and young about Christ, and seems to be doing a good work. I have just found two other inquirers. In this land men are generally first convinced that their old religion is false, next that Christianity is true, and after

this decide to become Christians. The sense of sin is developed subsequently. Some of our young people are serious, and three or four of them will be received into the church soon, I trust. These cases give us great hope and joy. A young Mussulman, who came about a week ago to inquire concerning the truth, has come regularly ever since, sometimes twice a day.—*Rev. E. S. Hume, Bombay.*

—The dispensary in Hiogo is enlarging its influence. It is practically self-supporting. They defray all my expenses in going and coming. They pay

their own rent, and buy their own medicines and supplies. They also contribute as far as they can to charity work. This dispensary is officered and controlled wholly by the Japanese, and is in every sense of the word a Japanese institution. I give my advice and services, but they assume the responsibility, financially and morally. They are now paying for two Bible-women, who are to be present on clinic-days and labor among the patients, visiting the sick at their homes, and contributing to their physical and spiritual welfare.—*Dr. Wallace Taylor, Osaka, Japan.*

MISSIONS OF OTHER BOARDS.

THE BASLE MISSIONARY SOCIETY.

THE Sixty-third Annual Report of this society, covering the year 1877, gives the following results:—

	Stations.	Out-Station- aries.	Mission- aries.	Native Helpers.	Congrega- tions.	Communi- cants.	Added in 1877.
India . . .	20	76	114	150	8,629	3,070	348
Africa . . .	9	31	52	89	4,104	1,732	457
China . . .	4	16	20	36	1,377	1,048	208
Total . . .	33	123	186	275	14,110	5,850	1,011

"Missionaries" includes the wives. "Congregations" includes, in not very unequal proportions, communicants, their children, and other attendants at religious services.

This society maintains a seminary for training missionaries, with a course of study occupying six years. The present number in the seminary is 84.

The income for 1877, chiefly from Switzerland and Southern Germany, amounted to \$175,290, besides about \$29,000 specially contributed for sufferers by famine in India.

THE LONDON MISSIONARY SOCIETY.

THIS society, one of the oldest and largest of all missionary organizations,

is supported chiefly by the Congregationalists of England. Its last annual report shows that the receipts for the year, for ordinary purposes, were larger than during any previous year. They amounted to \$546,740. The society also received and distributed through its missionaries \$53,325, for the relief of the sufferers by famine in India. Let no one pass over the table given below as if such statistics were dry. These few figures tell a wonderful story of the wide extent of the work, of its character and success. They show the strength of the native agency, and that for each English missionary there are now 718 church members:—

MISSIONS.	English Mis- sionaries.	Or- dained Min- isters.	Native Preach- ers.	Church Mem- bers.	Native Adher- ents.
China . . .	23	9	54	2,511	3,980
North India . . .	15	5	19	405	1,687
South India . . .	23	12	76	1,071	9,450
Travancore . . .	6	10	189	2,000	36,471
Madagascar . . .	28	62	3,169	68,299	233,188
So. Africa . . .	25	1	113	4,615	24,022
West Indies . . .	3	—	10	1,907	4,720
South Seas . . .	17	225	347	20,130	75,958
Totals . . .	142	353	3,977	101,928	388,576

The London Society also reports as under its care 1,707 schools, with 79,929 scholars.

MISCELLANY.

BIBLIOGRAPHICAL.

The Story of the Fuh-Kien Mission of the Church Missionary Society. By EUGENE STOCK. With a Map and thirty-four Illustrations. London, 1877.

MR. STOCK is Editorial Secretary of the Church Missionary Society. From the journals and letters of the missionaries of that society in the Chinese province of Fuh-Kien he has compiled a volume of moderate size, two hundred and seventy-two pages, graphic, faithful, and valuable, one in which older and younger readers may well be alike interested. The book, however, is not a mere compilation of extracts, but exhibits editorial labor in mastering materials, as well as skill and good taste in presenting results. Geographical positions, natural features, national customs are occasionally sketched, but always in brief outline.

Fuh-Kien, one of the smallest of the eighteen provinces of China, about the same in size as Ireland, Portugal, or Indiana, has a population of fifteen millions, is mountainous, and abounds in picturesque scenery. To the northwest are the Bohea Mountains, among which is the extensive Black Tea district.

American missionaries were first on the ground at Fuh-Chow, the capital of the province. In 1850 the Rev. Messrs. Walton and Jackson of the Church Missionary Society arrived. During the first twenty-five years seven ordained men have gone out from England to engage in the good work; but owing to failure of health and to four deaths, there has been only one missionary in the field for half that period, and for other periods amounting to ten years, only two; for a single year there were three. Yet distributed among more than fifty towns and villages there are over fourteen hundred Christian adherents. These fruits have not been gathered, as is obvious, by a numerous staff of foreign laborers, but largely by the agency of native assistants, among whom are fifty-two paid cate-

chists, eighty voluntary helpers, seventeen students, and five native preachers. Necessity has combined with choice to apply an established principle of the Church Missionary Society, namely, to aim at the development of native churches in self-extension, self-government, and self-support. The large ingathering has taken place chiefly within the last half of the period named. Ten years from 1850 had passed without one conversion; and the Home Committee began to discuss the expediency of retiring from the field. But a missionary pleaded for the privilege of remaining longer, and within a year from that time a brighter day dawned. It is worthy of note that the successes have not been realized in Fuh-Chow, to any marked extent, but in smaller towns and the rural regions. Almost everywhere opposition, and even violence, has been met with, proceeding to the extreme of taking life; and this chiefly at the instigation of the *literati*. As a general thing converts have stood firm; showing the heathen "that there is religion for which men are prepared to suffer." Reproaches, robbery, imprisonment, have been suffered; women have been dragged by their hair; chapels and dwellings torn down; still in Fuh-Kien, as elsewhere, these things turn out to the furtherance of the truth. One convert is mentioned who was beaten, and obliged to flee for his life, while heathen men were plundering his house; but instead of bringing an accusation, he prayed for them. When it was proposed that they should be punished, he was the only one to plead for them.

"The Story of the Fuh-Kien Mission" does not bring the history down quite to the present time. There are now forty-four churches, with 800 communicants, eighty assistant preachers, and forty theological pupils.

Six other foreign missionary societies are laboring in the same province of Fuh-Kien.

A NEW BRITAIN MARTYR.

ONE of the Wesleyan missionaries eaten by cannibals last April was a Fiji Islander, named Livi Naboroo. The Rev. John Robem, of Fiji, says of him: "He was an efficient native agent, and might have risen to a good position at home, but he could not stay, as he believed himself called to go as a missionary to a strange island. He was one of six who offered for the new mission, but the district could not spare him, because it was thought unwise to send all the best men. When he learned this he wrote, 'Now that I have heard that I am not to go, I have no rest in my spirit, and my soul weeps when I think of the dark and miserable condition of the people of New Britain; my soul longs intensely, therefore let me go, that I may tell those who are perishing in darkness of the great Light of the world, the Lord Jesus Christ, the Saviour of all. I know what the gospel has done for Fiji, and it can do the same for New Britain.' When this was read at

the teachers' meeting, it was decided to let him go."

A LIGHT TO LIGHTEN THE GENTILES.

"Do YOUR gods love you?" asked a missionary of some Indians.

"The gods never think of loving," was the cheerless answer.

The missionary repeated the sixteenth verse of the third chapter of St. John's Gospel: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Read it again," asked the Indian. "That is large light — read it again."

A third time the blessed words were repeated, and with this emphatic response, "*That is true — I feel it.*" — *Illustrated Missionary News.*

DEATH.

At Madura, January 26, after a brief illness, Miss Henrietta S. Chandler, daughter of Rev. John E. Chandler, and assistant missionary at Pulney.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

Previously acknowledged, see March "Herald,"	\$334 62
Peabody, Mass., Rockville church	6 25
Westmoreland, N. Y., A. A. Halbert	1 00
Milton, Wis., Rev. William Walker	1 10
Honolulu, S. I., Rev. D. Baldwin	100 00

\$442 97

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.	
Scarboro, A friend,	30 00
Woodford's, Cong. ch. and so.	15 00—45 00
Hancock county.	
Deer Isle, Rev. H. Houston, 5;	
Parker Johnson, 5;	10 00
Kennebec county.	
Augusta, Cong. ch. and so. add'l,	14 00
Gardiner, Cong. ch. and so.	17 00—31 00
Lincoln and Sagadahoc counties.	
Bath, Winter St. Cong. ch. and so.	444 60
444 60; Cash, 100;	
Thomaston, Cong. ch. and so.	3 00—546 60
Penobscot county.	
Bangor, H. C. H.	5 00
Union Conf. of Churches.	
E. Otisfield, Rev. J. Loring,	7 00
Washington county.	
Princeton, Cong. ch. and so. m. c.	10 00
Robbinston, A friend,	10 00—30 00
York county.	
Wells, 1st Cong. ch. and so.	5 30
York, 1st Cong. ch. and so. 12; Mrs.	
C. Williamson, 10;	22 00—27 30
	691 80

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Rindge, Cong. ch. and so.	10 61
Swanzy, Cong. ch. and so.	7 00—17 61
Cooch county.	
Dalton, Cong. ch. and so. 10; Mrs.	
Nancy K. Stone, for Japan, 5;	15 00
Grafton county.	
Bath, Rev. George W. Kinne,	5 00
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, E. D. Boylston,	25 00
Bedford, Charles Gage,	5 00
Goffstown, Cong. ch. and so.	36 82
Hillsboro Centre, John Adams,	5 00
Pelham, A friend,	10 00
Wilton, Mrs. Rebecca A. Knight,	4 00—85 82
Merrimac county Aux. Society.	
Concord, South Cong. ch. and so.	72 90
Fisherville, Mrs. Almon Harris,	5 00
New London, Seth Littlefield,	10 00
Pembroke, Cong. ch. and so. with	
other dona. to const. Rev. C. M.	
PERRY, H. M.	38 10—126 00

Rockingham county.	
Exeter, ad Cong. ch. and so.	150 00
Strafford county.	
Durham, Cong. ch. and so.	15 00
Sullivan county Aux. Soc. N. W.	
Goddard, Tr.	
Acworth, Cong. ch. and so.	8 00
Claremont, Cong. ch. and so. m. c.	8 91
Meriden, M. E. C.	10 00
Newport, Dexter Richards,	100 00—126 91

VERMONT.

Bennington county.	
Bennington, ad Cong. ch. and so.	38 74
Green Box Bank co. in do. 50;	
Caledonia co. Conf. of Ch's. T. M.	88 74
Howard, Tr.	
East Hardwick, Cong. ch. and so.	29 00
Lyndon, 1st Cong. ch. and so.	9 40
Peabody, Mrs. M. E. Merrill	1 00—39 40
Chittenden county.	
Burlington, 3d Cong. ch. and so.	39 30
Essex Centre, Cong. ch. and so.	7 12
Essex Junction, Cong. ch. and so.	9 25
Williston, Cong. ch. and so. m. c.	10 65—66 32
Orleans county.	
Brownington, S. S. Tinkham,	2 00
Holland, Amasa Kidder,	4 00—6 00
Rutland county.	
Brandon, Cong. ch. and so.	27 85
Wallingford, Cong. ch. and so.	40 00—67 85
Windham county Aux. Soc. C. F.	
Thompson, Tr.	
Brattleboro, Cen. Cong. ch. and so.	
m. c. 72.02; H. 1;	73 02
East Townshend, NANCY B. BATH-ELDER, to const. herself H. M.	100 00
West Westminster, Cong. ch. and so.	46 25—219 27
Windsor county.	
Ascutneyville, A friend, 10; Mrs.	
Allen Murray, 31	13 00
Norwich, Cong. ch. and so.	10 35
Springfield, Cong. ch. and so.	740 83
Weston, Mrs. C. W. Sprague, 2;	
L. P. Bartlett, 2; In memoriam,	4 00
Woodstock, 1st Cong. ch. and so.	
10.63; C. Williams, 5;	15 68—790 05

MASSACHUSETTS.

Berkshire county.	
Pittsfield, First ch, A friend,	10 00
Bristol county.	
Norton, Trin. Cong. ch. and so.	10 20
Seekonk and East Providence, Cong. ch. and so.	16 08—26 28
Brookfield Ass'n. Wm. Hyde, Tr.	
West Brookfield, Mrs. Achsa Chamberlain,	3 00
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Chapel ch. and Cong. to const. Rev. H. H. HART and Rev. S. G. Wood, H. M.	278 00
Lawrence, Lawrence St. ch. and so.	50 00
North Andover, Cong. ch. and so. with other dona. to const. FRANK W. FRISBEE, H. M.	40 00—368 00
Essex county, North.	
Amesbury, Cong. ch. Mills Village, Bradford, Mrs. L. K. Greenleaf,	12 00
Ipswich, 1st Cong. ch. and so.	3 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	51 00—66 00
Beverly, Dave St. ch. and so. 7.77;	
Mrs. E. C. T., 31; Mrs. I. T., 5;	17 77
Saugus, Ortho. Cong. ch. and so.	53 94—76 71
Franklin co. Aux. Society. William F. Root, Tr.	
Whately, Cong. ch. and so.	26 40
Hampden co. Aux. Society. Charles Marsh, Tr.	
Longmeadow, Cong. ch. and so. m. c.	13 26

Springfield, Olivet ch. and so. 33.75;	
"Indian Orchard, an orphan's mite," 500;	533 75
West Granville, Cong. ch. and so.	2 00—549 01
Hampshire county Aux. Society.	
Florence, Cong. ch. and so. semi-af. collection,	209 53
Hadley, Russell ch. and so. 31.20;	
do. m. c. 12.31;	43 51
Haydenville, Cong. ch. and so. for	
Papal Lands,	10 05
North Hadley, Cong. ch. and so.	4 22
West Cummington, Rev. J. B. Baldwin,	3 00—172 31
Middlesex county.	
Cambridgeport, Pilgrim ch. and so.	119 46
Concord, Trin. Cong. ch. and so.	15 48
Hopkinton, Cong. ch. and so.	14 14
Linden, Union ch. and so.	3 00
Somerville, Franklin St. ch. and so.	
9.65; Prospect Hill ch. m. c.	20 71
Southboro, Pilgrim Ev. ch. and so.	3 48
Waltham, Mrs. Sarah Hastings,	20 00
West Somerville, Cong. ch. and so.	3 60
Winchester, Cong. ch. and so. to const. Mrs. HANDEL FORD, H. M.	134 87—339 74
Middlesex Union.	
Ayer, Mrs. C. A. Spaulding to const. H. C. ROLFE, H. M.	100 00
North Leominster, Cong. ch. of	
Christ,	18 17
Townsend, Cong. ch. and so.	12 75
Tyngsboro, Cong. ch. and so.	7 76—138 68
Norfolk county.	
Beechwood, A friend,	13
Canton, Cong. ch. and so.	33 59
Dedham, 1st Cong. ch. and so.	251 22
East Weymouth, Cong. ch. and so.	51 62
Norfolk, Cong. ch. and so.	4 54
Wellesley, Cong. ch. and so.	5 00
Wollaston Heights, Cong. ch. and so.	7 00—352 10
Plymouth county.	
Abington, Cong. ch. and so.	12 74
Campello, Cong. ch. and so.	100 00
Marshallfield, 1st Cong. ch. and so.	59 25—171 99
Suffolk county.	
Boston, Mt. Vernon ch. 402; do., E. F. J. 200; do., T. T. H. 100;	
Park St. ch. 350; Phillips ch. 245.78; Immanuel ch. 200; Central ch. 211 do. m. c. 46.70; Salem and Marine's ch. 20; Shawmut ch. 17; Union ch. 4.18;	
S. A. Quincy, 10; Mrs. S. B. Munger, for Theol. Sem. Ahmednuggur, 10; Miss Frances D. Nelson, 5; A friend, for the Dakota Mission, 4; A friend, 1;	1568 66
Chelsea, Central Cong. ch. and so.	5 28—1643 94
Worcester county, North.	
Gardner, Amasa Bancroft, 10;	
C. P. W. 55	15 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Holden, Cong. ch. and so.	21 37
Webster, 1st Cong. ch. and so.	25 00
Worcester, Central ch. and so. m. c. 7.66; Mrs. R. P. Dunn, 10; 17 66—64 03	
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Blackstone, Cong. ch. and so.	4 00
Uxbridge, Ev. Cong. ch. and so.	70 00—74 00
Legacies.—Montague, Rev. Eli Moody, by Charles M. Gunn, Ex'r (Prev. rec'd, \$500),	262 26
New Marlborough, Eliza Smith, by Edward Rhoades, Ex'r, bal.	681 39
New Marlborough, Lorrin Smith, by Edward Rhoades, Ex'r, bal.	60 54
	5,101 38
RHODE ISLAND.	
Kingston, Cong. ch. and so.	14 66
Oak Lawn, Rev. M. Ames,	10 00
Providence, Pilgrim church	60 00

Slatersville, Cong. ch. and so. 94 52
 Tiverton 4 Corners, Cong. ch. and so. 7 00
 Westerly, "One of the boys down here," 60 00—246 18

CONNECTICUT.

Fairfield county.
 Bridgeport, a member of Park St. ch. 25 00
 Ridgefield, Cong. ch. and so. 15 00—40 00
 Hartford county. E. W. Parsons, Tr.
 Berlin, 2d Cong. ch. and so. 25 29
 Collinsville, Cong. ch. and so. 66 85
 Farmington, 1st Cong. ch. and so. 125 95
 Glastenbury, 1st Cong. ch. and so. 156 11
 Granby, Cong. ch. and so. 8 45
 Hartford, South Cong. ch. and so. 208
 208; Wethersfield Ave. ch. to const. R. S. Burt, H. M. 100;
 M. L. H., A thank offering, 20; 328 00
 Kensington, Cong. ch. and so. 23 36
 Newington, Cong. ch. and so 68;
 do. m. c. 15-22 103 22
 So. Glastenbury, Cong. ch. and so. 4 82
 Unionville, 1st Cong. ch. and so. 41 24—333 59
 Litchfield co. G. C. Woodruff, Tr.
 Plymouth, George Langdon, 20 00
 Sharon, 1st Cong. ch. and so. 86 87
 Thomaston, Cong. ch. and so. 15 10—121 97
 Middlesex co. E. C. Hungerford, Tr.
 Chester, R. 5 00
 Cobalt, A friend, 10 00
 Millington, Cong. ch. and so. 4 00
 Portland, 1st Cong. ch. and so. 44 35
 Westchester, Cong. ch. and so. 20 00—89 35
 New Haven co. F. T. Jarman, Agent.
 Birmingham, Cong. ch. and so. m. c. 23 03
 New Haven, 1st ch. m. c. 7-21;
 North ch. m. c. 8-55; 3d ch. 20-67; 36 43
 North Madison, Cong. ch. and so. 16 16
 Orange, A friend, 10 00
 Wallingford, Rev. E. J. Doolittle, 5 00
 Waterbury, 1st Cong. ch. and so. 201 67—232 29
 New London county. L. A. Hyde
 and L. C. Leonard, Tr's.
 Colchester, Thank offering, 20 00
 Franklin, Cong. ch. and so. 18 00
 Lebanon, Goshen ch. and so. 89 90
 Montville, Cong. ch. and so. 44 25
 New London, 2d Cong. ch. and so. m. c.
 7 62
 Norwich, Broadway ch. add'l, for 1878, 500; m. c. 4-58; 504 58
 Salem, Cong. ch. and so. 9; Rev. I. Ordway, 5; 14 00—698 38
 Tolland county. E. C. Chapman, Tr.
 Talcottville, Cong. ch. and so. to const. BENJAMIN PIERCE, H. M. 250 57
 Windham county.
 Willimantic, Cong. ch. and so. 24 00

Legacies.—Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, 4,400 45
 Hartford, James B. Hosmer, by Roland Mather, Ex'r, 3,500 00
 New Haven, Mrs. Phebe S. Osborn, by Gardner Morse, Ex'r, 100 00
 West Hartford, Abigail Talcott, by Calvin Day, Trustee, 48 09
 5,090 84

NEW YORK.

Antwerp, 1st Cong. ch. and so. 20 00
 Austerlitz, Rev. H. P. Bake and family, 8 70
 Batavia, Mrs. A. D. Lord, 10 00
 Brooklyn, South Cong. ch. (of wh. 100 from Chas. H. Parsons, to const. Mrs. ISA B. STOCKING, H. M.), 446 33
 Canandaigua, 1st Cong. ch. and so. 130 00
 Chatham Village, Rev. Samuel Utley, 5 00
 Clifton Springs, Mrs. Andrew Peitce, 25 00
 Deansville, Cong. ch. and so. 15 71
 Elmira, A friend, 4 00
 Greene, 1st Cong. ch. and so. 19 36
 Groton, A. T. C. 2 00
 Motts Corners, Cong. ch. and so. 2 00

Nassau, Rev. C. S. Sherman, 1 00
 Newark, Mrs. Sarah Turner, 5 00
 New York, S. T. Gordon, 100 00
 North Pitcher, Cong. ch. and so. 2 50
 Orient, Cong. ch. and so. 25 00
 Orleans, Rev. A. H. Parmelee, 1 00
 Oswego, Cong. ch. and so. 66 39
 Otisco Valley, Mrs. O. S. Friable, deceased, 21 00
 Pitcher, Cong. ch. and so. 26 81
 Pompey, Mrs. L. Childs, 2 90
 Sherburne, A friend, 30 00
 Sparkill, Mrs. H. E. Decker, 2 50
 Spencerport, Cong. ch. and S. sch. 16 25
 Steamburg, S. M. Wellman, 1 00
 Stockholm, Willis Hulthrd, 2 00
 Troy, Rev. John P. Cushman, 10 00
 Union Falls, Francis E. Duncan, 10 00
 Woodhull, Presb. ch. 9 90—1041 35

Legacies.—East Bloomfield, Phebe Gauss, by C. W. Bradley, Adm'r. to const. A. B. GAUSS, L. P. GROVER, and Rev. S. A. MORSE, H. M. 249 38
 Rochester, David H. Little, by William S. Little, Ex'r, 1,000 00
 2,990 73

NEW JERSEY.

Bricksburg, Presb. ch. 21 55
 Morristown, Mrs. R. B. Tomlinson, 2 00
 Orange, One of the missionary children, 15 00—38 55

Legacies.—Newark, Robert Sole, by Joseph Clark, Ex'r, 57 66
 96 21

PENNSYLVANIA.

Allegheny City, Penn. Synod of Cumberland Presb. ch. 70-65; Plymouth Cong. ch. and so. 17-30; 87 85
 Scranton, W. R. Storrs, 30 00
 Shamokin, Welsh Cong. ch. and so. 3 59
 Sugar Grove, Mrs. Robert Weld, 4 00—125 44

MARYLAND.

Baltimore, A friend, for Japan, 1 00

DISTRICT OF COLUMBIA.

Washington, A friend, 2 00

TENNESSEE.

Nashville, Union ch. of Fisk University, 8 90

KENTUCKY.

Berea, Cong. ch. and so. 4 39

VIRGINIA.

Hampton, Rev. John H. Denison and wife, 225 00

OHIO.

Brighton, Cong. ch. and so. 3 64
 Cleveland, J. W. C. 100 00
 Edinburg, Caroline Heydon, per H. R. P., for Tracts and Testaments in Japan, 12 25
 Ellsworth, Lloyd Allen, 10 00
 Four Corners, 1st Cong. ch. and so. 4 80
 Greenwich Station, W. M. Mead, 5 00
 Monroeville, Rev. A. A. Cressman, 3 00
 Oak Hill, Cong. ch. and so. 6 11
 Oberlin, 2d Cong. ch. and so. 10 39
 Oxford, A friend, 3 60
 Pittsfield, Cong. ch. and so. 12 00
 Ravenna, 1st Cong. ch. and so. 33 32
 Sandusky, 1st Cong. ch. and so, to const. L. H. LEWIS, H. M. 100 00
 Toledo, Mrs. M. A. Harrington, 5 00
 Weymouth, Cong. ch. and so. 4 00—313 11

Legacies.—Mad River, Frances J. Snodgrass, add'l, by Marcus Eells, Trustee, 180 00
 Oberlin, Mary I. Hulburd, by H. Hulburd, Ex'r, for schools in Japan, 32; Work in China, 16; 48 00
 541 11

INDIANA.	
Angola, A friend,	30 00
Indianapolis, Plymouth Cong. ch. and so. 12; Mrs. M. E. Edson, 4;	16 00—36 00
ILLINOIS.	
Byron, I. S. Knowlton,	5 00
Chicago, Central Cong. ch. and so.	14 30
Danville, Anna M. Swan,	5 80
Downer's Grove, Cong. ch. and so., bal.	1 00
Elgin, Cong. ch. and so.	7 09
Elmwood, Cong. ch. and so.	30 02
Evansston, Cong. ch. and so.	16 89
Farmington, Cong. ch. and so. 52.89; Rev. J. B. Fairbanks, 10; Other friends, 2;	64 89
Geneseo, Cong. ch. and so.	88 00
Lee Centre, A friend,	5 00
Malden, Cong. ch. and so.	30 00
Marysville, C. T. Morse,	1 00
Rockford, 1st Cong. ch. and so.	61 59
Tonica, J. C. Heywood,	5 00
Wauponsie Grove, P. F. Landphere,	10 00
—, A friend, to stop retrenchment in Japan,	500 00—335 78

MICHIGAN.	
Alpena, 1st Cong. ch. and so.	35 00
Bellevue, M. A. Hance,	50 00
Churches Cornera, James Robins,	3 00
Hopkins, Cong. ch. and so.	8 35
Hopkins Station, Cong. ch. and so.	3 00
Jackson, A friend,	10 00
Olivet, Samuel F. Drury,	10 00
Salem, Cong. ch. and so.	6 00
St. Johns, 1st Cong. ch. and so.	20 00
Webster, Cong. ch. and so.	25 00
Whitehall, Cong. ch. and so.	9 00
Ypsilanti, Rev. William Pratt,	1 00—179 55

Legacies. — Kalamazoo, Mrs. C. B. Safford, by J. B. Cobb, Ex'r,	
793.14, less exchange,	791 16
	970 71

MISSOURI.	
Neosho, 1st Cong. ch. and so.	6 17

MINNESOTA.	
Lake City, Cong. ch. and so.	15 25
Luverne, Rev. C. W. Matthews and family,	4 00
Minneapolis, Plymouth ch. and so.	16 23
—, Friends,	350 00—385 48

IOWA.	
Cedar Rapids, John F. Dean,	3 00
Cherokee, 1st Cong. ch. and so.	10 00
Chester Centre, Cong. ch. and so.	30 00
Farmington, M. H. Cooley,	2 00
Kellogg, Cong. ch. and so.	19 00
Lansing Ridge, Ger. Cong. ch. La. Cent Society,	5 00
Old Man's Creek, Welsh Cong. ch. and so.	5 50
Red Oak, Welsh Cong. ch. and so.	5 35
Sabula, James and Ann Alderson,	5 00—84 85

WISCONSIN.	
Aurora, Cong. ch. and so.	2 50
Boscobel, Cong. ch. and so.	10 00
Dartford, Rev. S. B. Demarest,	3 00
Fort Atkinson, Cong. ch. and so.	23 52
Ontario, O. H. Millard,	8 00
River Falls, W. M. Newcomb,	3 00
Salem, William Munson,	50 00
Shullsburg, Cong. ch. and so.	3 00
Wauwatosa, Cong. ch. and so., with other dona. to const. W. G. BARBER, H. M.	36 00—138 02

KANSAS.	
Allegan, Cong. ch. and so.	70
Brookville, Rev. S. G. Knight,	15 00
Medford, Cong. ch. and so.	80
North Fork, Cong. ch. and so.	1 73—18 23

NEBRASKA.	
Steele City, Cong. ch. and so. m. c.	5 00

CALIFORNIA.	
Oakland, S. Richards, 200; D. C. Taylor, 2.50;	202 50

COLORADO.	
Greeley, Mrs. S. C. F.	2 00

UTAH TERRITORY.	
Salt Lake City Rev. W. M. Barrows, 5; Mrs. M. E. B. Green, 5;	10 00

DAKOTA TERRITORY.	
Fort Berthold, G. B. Johnson,	10 00
Yankton, Rev. J. P. Williamson,	3 00—13 00

CANADA.	
Province of Ontario.	
Fingal, Phineas Barber,	10 00
Rodgersville, Rev. John Logie,	9 00—19 00

FOREIGN LANDS AND MISSIONARY STATIONS.	
Ireland, Newcastle, Clonmel, William Perry,	24 20
Japan, Kobe, De Witt C. Jencks,	225 00
Nova Scotia, Yarmouth Tabernacle Miss. Assoc'n,	10 00
Sandwich Islands, —, A friend,	1,000 00
Turkey, Harpoon, Mr. and Mrs. H. N. B. 30; Samokove, Church, 15.47;	45 47

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.

For several missions, in part,	5,070 11
For another female missionary,	600 00—6,570 11

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer. 1,466 06

MISSION SCHOOL ENTERPRISE.

MAINE. — Harrison, Cong. s. s.	6 87
VERMONT. — Bennington, 2d Cong. s. s. 20.84; Brownington, Cong. s. s. 3.87; Burlington, 1st Cong. s. s., for Arab Preacher, 80; Norwich, Cong. s. s. 21; Rutland, Cong. s. s. 68.16;	193 87
MASSACHUSETTS. — Boston, s. s. of South Evang. ch. West Roxbury, for Kioto Training School, 15; East Leverett, Mission s. s., for work of Rev. Charles Hartwell, 2.50; Ware, Ailie's missionary box for Japan Training School, 3.26; Westfield, Seven Sisters, for Tuka, 25;	45 76
RHODE ISLAND. — Providence, Union Cong. s. s., for the Dakota mission,	13 13
CONNECTICUT. — New Haven, North s. s., by hand of Rev. J. H. De Forest, Japan, New York. — Franklin, Cong. s. s., for student in Turkey,	40 00
OHIO. — Medina, 1st Cong. s. s. 40 c.; Cong. s. s. 11;	1 40
ILLINOIS. — Farmington, Cong. s. s.	8 00
IOWA. — Dubuque, Ger. Cong. s. s.	5 00
WISCONSIN. — Boscobel, Cong. s. s., for pupil in care of Rev. C. C. Tracy, 15; Milton, Cong. s. s. 5.04; Mount Sterling, Fannie's Missionary Fleece, from her pet Zulu, 1.55; Shopiere, "Cheerful Workers," for Miss Van Duzee's work, 15;	36 59
	375 62

Donations received in February,	22,676 37
Legacies " " "	6,020 78
	\$28,697 15

Total from Sept. 1st, 1878 to Feb. 28th 1879, Donations, \$123,267.18; Legacies, \$22,789.49 = \$146,056.67.

FOR YOUNG PEOPLE.

THE STORY OF THE BIBLE STAND IN THE FAIR OF SANTANDER.

BY REV. WILLIAM H. GULICK.

THIS is the most important provincial fair, and is attended by people from all parts of the north of Spain. Two years ago I applied for permission to erect a Bible stand in this fair, to the commission that grants the licenses and assigns the places. The commission sent me to the mayor, the mayor turned me over to the governor, and the governor sent me back to the commission, — and so on in a continuous round for three weeks, when the commission blandly told me that the time was up, and that there was no more room on the fair grounds!

This year, at almost the last moment, the colporter proposed that we repeat the application, but, this time, to place only a table on the grounds.

I assented, as it could do no harm to make the request, but I did not have the slightest hope of its being granted. He made the request of the mayor, who at once replied that no one would be permitted this year to place any open tables in the fair, and that license would be granted only for the erection of stalls or of little houses. "What do you wish to sell?" he asked. The colporter showed him a copy of the Bible. "This book, in different forms and bindings." The mayor looked it over for a moment: "Well, as I have told you, I do not allow you nor anybody else to place tables on the grounds, but you may put up a house [*casita*] if you like." "But there is not time for that." "That is your lookout. It is not my fault if you have

come too late with your application, — but a house you may put up if you will." The mayor had no idea that in the few hours remaining, and those mostly of night time, we would think of attempting to put up a house, — hence his great liberality. The colporter hastened to me, and in a moment we decided to accept the offer. Back the colporter went to the gov-

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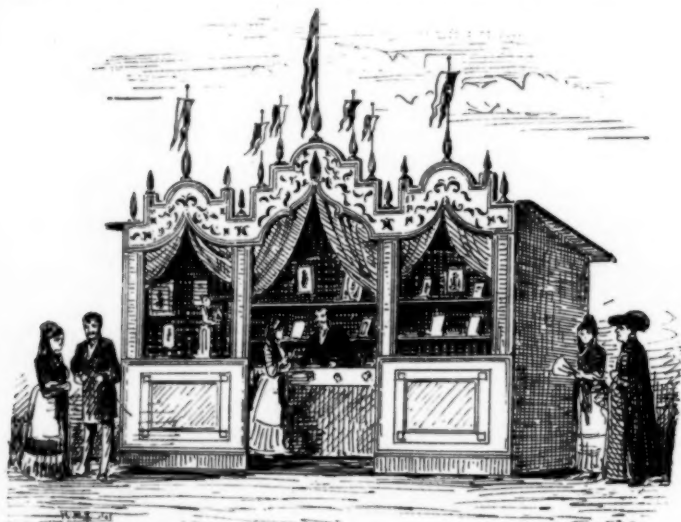


A SPANISH PRIEST.

ernment house. The printed permission was filled in, the locality assigned, and we went our way rejoicing in the providence that had so unexpectedly favored us.

THE WORK BEGUN.

It was now two o'clock in the afternoon of the day before the fair. We hired two intelligent carpenters, bought boards and materials, and, to the amazement of those who had already completed their stands, and of the numerous frequenters of the beautiful grounds, began work at four o'clock in the afternoon. Our Catholic carpenters caught the enthusiasm of the rest, and set themselves to the work as though their honor was at stake in finishing it within the allotted time. The happy company worked *all night*, and at ten o'clock next morning the little house was complete! The carpenters, out-doing themselves, had not only made a safe and commodious stand for the books, but finishing the open front of about fifteen feet in columns and arches, and with sundry adornments, had produced a really beautiful and striking effect. By a singular providence the location was the most conspicuous one in all the fair, — in the very front of the great half-circle around which centered the most brilliant illumination, and in which, on all occasions, the people gathered in largest numbers.



THE FINISHED STAND.

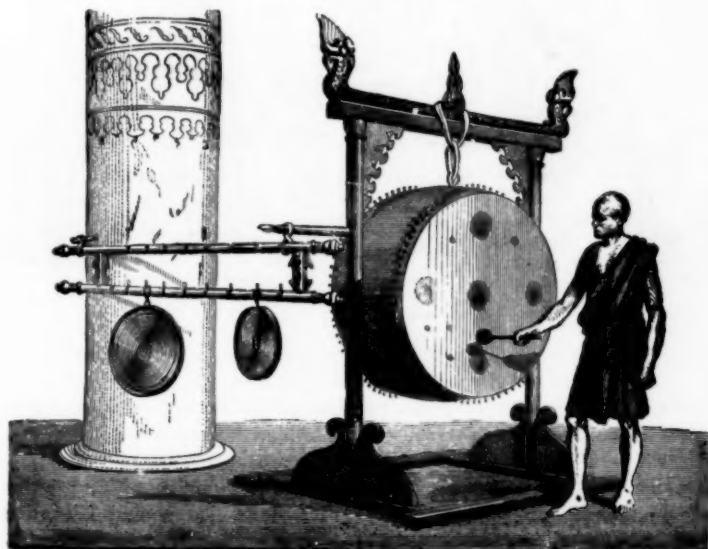
When at noon of the appointed day the commission passed up the *alameda* to inspect the grounds and stalls, and to open the fair, what was their astonishment to find on our allotment the elegant *kiosk* that had sprung from the ground during the night! After looking at it a little while with ill-concealed disgust, they turned away muttering to themselves, — but not without hearing some good-natured exclamations and laughter from the

amused by-standers. It was too late now for them to undo their blunder. Our beautiful stand, brilliant with light at night, the inside walls adorned with Biblical pictures, and the counter and shelves covered with the volumes of varied size and form in which the Scriptures are offered to the Spanish people, attracted the attention of thousands.

WHAT THE STAND ACCOMPLISHED.

Many interesting scenes occurred during the following five or six days of the fair, — conversations with curious callers ; interviews with priests, of whom there were those polite and those furious ; talks with buyers ; excitement when a rough fellow of the baser sort bought a Bible (with half a dollar given to him by a priest, who lingered at a distance down the *alameda*, watching him), and deliberately tore out the leaves and burned it in front of the stand ; and visits from the authorities, who, in spite of the closest watch all the week, found no cause to molest us nor pretext for closing our doors. The colporters and their volunteer aids from our church did not leave the stand, day nor night, for five days, during which time the wide front, with its display of Bibles, was not once closed. The sales were small in themselves, but contrasted very favorably with the sales on like occasions, generally, in Madrid and elsewhere.

The boast of our enemies had been loud and bold, that our work was on the point of being stopped, and our chapel closed, by the government, and that in only a little while more Santander would be rid of us and of our teachings. In the midst of these threats and boasts, lo and behold ! a Bible stand in the great fair of Santander. It has been of great benefit to the evangelical work in this city and province.



DRUM AND GONGS OF A CHINESE TEMPLE. (See page 160.)

CALLING THE GODS TO PRAYER.

NOTWITHSTANDING the double portion of the last *Missionary Herald* devoted to Young People, there was not room to give all the illustrations of China we had prepared. One of the notions of the Chinese, and indeed of almost all the heathen, is that their gods, since they care little for men, will not listen to any prayers or worship unless some great noise is made to keep their attention. The Bible tells us that when the priests of Baal on Mt. Carmel called on their god to let fire come down upon his altar, Elijah mocked them and said, "Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awakened" (1 Kings xviii. 27). This was just what those priests supposed might be true, and so the Chinese think of their gods as,



STREET SCENE IN A CHINESE CITY.

perhaps, absent or sleepy, and they must do something to call them and keep them awake while prayers are offered. For this purpose they sometimes use bells, not as we do to call the people together, but to call the god. In Northern China they use drums, like the one represented in the engraving on the preceding page. Gongs are also used, and sometimes fire-crackers. The noises of our 4th of July are such as the Chinese think they must keep up while worshipping, lest their god should fall asleep. Pray for these millions of people, that they may soon learn of Him who is ready, anywhere and at any hour, to hear the slightest whisper of prayer.